A C O L Y T E S :

MORE THAN JUST SOMEONE TO LIGHT CANDLES

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A Professional Project

Presented to

the Faculty of the

School of Theology at Claremont

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In Partial Fulfillment

of the Requirements for the Degree

Doctor of Ministry

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by

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This professional project, completed by

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has been presented to and accepted by the Faculty of the School of Theology at Claremont in partial fulfillment of the requirements for the degree of

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ABSTRACT

This paper concerns itself with the use of young people as acolytes in United Methodist Churches of the Pacific and Southwest Annual Conference. The author believes that fully developed acolyte programs can help local churches to facilitate the development of faith in young people. Although acolytes have existed since at least the third century, and their function in worship today is similar in some respects to their duties throughout history, there are significant differences that exist between acolytes in previous centuries and those in The United Methodist Church, 1982. Just what acolytes have been at various points in their development is traced in Chapter II of this project.

Chapter III outlines five criteria for a fully developed acolyte program. Then an attempt is made to determine to what extent such programs are present in United Methodist Churches in the Pacific and Southwest Annual Conference. A survey was mailed to almost 500 churches. The responses from 345 churches were entered into a large-scale computer running the SPSS Statistical Analysis Package -- Version Eight. Results of that survey are tabulated in Chapter IV.

The next chapter identifies the following areas

which seem to be in need of strengthening: how and why acolytes light candles, vestments for acolytes, the manner in which churches recognize the service acolytes provide, standards in regards to the understanding acolytes have of the meaning of their actions, nurturing activities where acolytes can be supported and affirmed, and education about the history of acolytes, church architecture, and hymnology. Some resources are offered which local churches could use as a part of their programs in these areas.

The project concludes with a review of implications of the project, and suggestions for further research.

Chapter I

INTRODUCTION

In the "Great Commission," Jesus instructs His disciples (and all those who chose to follow Him) to go and "make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. . . ." (RSV -- Matthew 28:19-20a). Since the mid-1960's, though, The United Methodist Church has not been very effective in its efforts to be faithful to this command. In the decade between 1968 and 1978, for example, The United Methodist Church experienced a loss of 1.12 million members.[1]

A key factor in this membership loss can be traced to the decreasing number of young people who have joined the church. Warren J. Hartman stated in his 1976 study on membership trends that "net losses in church membership are not due to a mass exodus or to increased numbers of removals from the membership rolls . . . (but) the sharp reduction in the number of persons who have been received on profession of faith."[2] He then later goes on to make the point that a high percentage of those who come into the

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[1]Glenn F. Arnold, "Missing: Two Million Members," Moody Monthly, 78, 9 (May 1978), 34.

[2]Warren J. Hartman, Membership Trends (Nashville: Discipleship Resources, 1975), p. 19.

church from this category are "young persons who have been actively involved in their church school and have received preparatory training,"[3] and that this number of young persons joining the church has been decreasing.

A ministry that can be effective in facilitating the development of faith in young people--and thus help reverse the continuing membership decline--is an acolyte program. Acolyte programs are important for several reasons. First, in some cases they can give an individual contact with the Pastor that he or she might not otherwise receive. In a study paper prepared for the Board of Discipleship of The United Methodist Church in the late '70s, Robert L. Wilson observed that the minister not only has an extremely critical role in the program of the local church, but he or she is also especially influential in the programs and emphases related to the recruitment of persons for church membership.[4] Unfortunately, young people in many churches do not have this contact because the minister is in worship when they are in Sunday School. This situation is eased when pastors work with confirmation classes, but often the youth in these classes already have a commitment to the church. The percentage of youth who do not become members of a church after attending confirmation classes is generally quite low.

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[3]Hartman, p. 29.   [4]Hartman, p. 44.

Secondly, a young person can become involved in worship in an active and meaningful manner through an acolyte program. Children from eight to ten years old are filled with energy and are constantly active.[5] It is therefore difficult for them to sit still for an entire service of worship. Acolyting provides some outlet for this energy, while also helping them to learn about the meaning of various parts of worship. Edgar Dale has pointed out that learning has four interrelated parts: needs, experience, incorporation, and use.[6] The duties an acolyte performs can be an effective way for the individual to incorporate what he or she has heard and seen. For example, an acolyte might have seen someone light two candles on an altar, and have been told that this symbolizes the humanity and divinity of Jesus, but may not actually learn this information until he has an opportunity to actually "do" it himself.

Third, an acolyte program can help people with the development of their faith by providing opportunities for the presentation and discussion of issues. Acolyte programs can include classes, homework, field trips, and other experiences where people can be exposed to information and material that can broaden the faith of those who participate.

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[5]Dorothy R. Marlow, _Textbook of Pediatric Nursing_ (Philadelphia: Saunders, 1969), p. 30.

[6]Edgar Dale, _Audio-Visual Methods in Teaching_ (New York: Dryden Press, 1954). pp, 14-18.

The Discipline of The United Methodist Church
affirms that an individual's quest for a functional faith
should be done within the boundaries defined by: scripture,
experience, reason, and tradition.[7] Although each of these
interrelated "tenets" can be found in a typical worship
service, the "tradition" of the church is often less apparent
than the other three. There is an emphasis on scripture as
it is read in the "lessons" and as it is used in sermons;
there is emphasis on experience as it is reflected upon
through contemporary sermon illustrations and prayer; reason
enters the service in preaching and other parts of the
liturgy; but tradition is emphasized only briefly (if at all)
in sermons, and more subtly in the liturgy than "reason."
Nowhere in the worship service is "tradition" regularly ad-
dressed directly. An acolyte program can provide a vehicle
where the tradition of the church can be presented and dis-
cussed.

Lastly, acolyte programs are important because
they offer one of the few (visible) opportunities for ser-
vice in which young people can be involved. Norman Miller
has pointed out in his work that all who join the United
Methodist Church are asked if they will uphold it by their
prayers, presence, gifts and service. Acolyting provides

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[7]Book of Discipline of The United Methodist Church:
1980 (Nashville: United Methodist House, 1980), Paragraph
69.

an opportunity for individuals to be of service in the public worship of the church.[8] Miller is not alone in his view that service is important to acolyting. Ed Womack states in the Preface of his work, "Come, Follow Me,"[9] that "my overriding concern is with meaningful service, service which is meaningful not only to the pastor and the congregation, but also to the acolyte."

Unfortunately, however, many churches may be unaware that fully developed acolyte programs can facilitate the development of faith in young people. In order to determine whether the majority of local churches in the Pacific and Southwest Annual Conference of The United Methodist Church are using fully developed acolyte programs, this paper will take the following steps. First, the development of acolytes will be traced through history as a prelude to arriving at a definition of what an acolyte is today. Secondly, five criteria that are necessary for all fully developed acolyte programs will be presented. Thirdly, this paper will measure the scope of acolyte usage through the interpretation of a survey mailed to all of the churches of the Pacific and Southwest Annual Conference.

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[8]Norman D. Miller, "Training the Acolyte" (Seattle, WA: University Temple [United Methodist Church], 1970, p. 2. (Mimeographed.)

[9]Edwin B. Womack, "Come, Follow Me: A Study Book for Acolytes" (Lompoc, CA: Lompoc United Methodist Church, 1979). C.S.S. Publishing Co. of Lima, Ohio published this work in early 1982.

The remainder of the paper will offer resources that local
churches can use to strengthen their programs, along with
a summary and some implications of the project as a whole.

The amount of information that is available about
acolytes is rather limited. Even within the Roman Catholic
tradition, where acolytes have existed since at least the
third century, little has been written, especially in
English. The same is also true of altar boys who assumed
many of the earlier duties of acolytes after the ninth
century. J.W. Kavanagh has pointed out that not only has
little legislation concerning altar boys been issued by the
Roman Catholic Church, but "one can go so far as to say that
they have no written history."[10]

Outside of the Roman Catholic tradition, the mate-
rial becomes even more rare. When this author first pro-
posed that the paper in hand be written, there seemed to be
literally only a handful of booklets in print about how
acolyte programs could be organized, and only occasional
mention of acolytes in the context of various issues and
topics. Since that time, this author has become aware of a
few more works, but basically the situation remains: little
is published about them. Perhaps in response to this situ-
ation, some local churches have developed booklets about

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[10] J.W. Kavanagh and T.J. Riley, "Acolyte," in New
Catholic Encyclopedia (New York: McGraw-Hill, 1967),
I, 87.

acolytes for local use. Generally these tend to be restricted to procedural type of issues such as when acolytes are to be at the church, and perhaps how they are to light candles in the worship area. A few churches have developed some rather impressive booklets on acolytes which include such topics as their history, the recognition acolytes receive at that church, the requirements for service as an acolyte.

As of December, 1981, one of the most comprehensive works that had been written from a Protestant perspective was Pastor's Guide to an Acolyte Program by Philip C. Peace, a member of the Pacific and Southwest Annual Conference. Published in 1970, this small forty-eight page book "sets forth a formal organized program for pastor and acolytes."[11] Although the author states in the introduction of the book that it includes a "sharing of programs and ideas" he has gathered, the book primarily is concerned with "duties" and with "organizing" a group of acolytes. A revision of this book is scheduled to be published by Pilgrim Press in the early part of 1983 and will be of great help to persons wishing to start an acolyte program.

A work that was only available on a limited basis from its creation in 1979 until C.S.S. Publishing produced

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[11]Philip C. Peace, Pastor's Guide to an Acolyte Program (Nashville: Abingdon Press, 1970), p. 6.

it in early 1982, and which is a fairly complete model of an acolyte program is: "Come, Follow Me: A Study Book for Acolytes," by Edwin B. Womack. Finding virtually nothing available in 1960 that would help him teach acolytes the "meaning" of their service, Womack began to write his own material. "Come, Follow Me" is a result of that effort.

A third work on acolytes that should be noted is one that was created by Norman D. Miller in 1970. Titled "Training the Acolyte," this material was developed out of Miller's "deep-felt need for involving young men in the worship life of the church."[12]

Lastly, this brief review of work previously done in the field of acolytes would be lacking if Conrad Grosenicks's twenty-four page book, You Are an Acolyte, were not mentioned. This work outlines the duties of the acolyte through the use of some clear illustrations by Clyde Ricks and through a "check-list" presentation of material.

The fact that there is relatively little written about acolytes does not, however, indicate the level of interest that exists about them and how programs for them can be strengthened in local churches. An entire workshop was devoted to the topic of "acolytes" at a "Creative Good News" Convocation in Claremont, California on July 19, 1980.

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[12]Miller, "Preface."

The Rev. Richard Bolin, Pastor of University Church in Goleta, California, led eleven people from almost as many churches of the Conference in thinking about the functions and the meaning of acolytes. Furthermore, as it will be seen in a coming chapter, the response from churches to a survey about acolytes was tremendous. Admittedly, acolytes are not necessary in order for a church to have meaningful worship; but their presence can not only add to the worship experience for those who observe and receive their service but also be very worthwhile for those who are a part of this ministry.

A limitation of this project is that it only deals with acolyte programs as they affect those participating as acolytes and those who are directly associated with the program. For example, one of the benefits for a church to have an acolyte program is that it can deepen the congregation's sense of the presence of God. As an acolyte comes through a church with the "light of Christ," those sitting in the pew are reminded that as two or more are gathered in the name of Jesus, so He is there also. This symbolic function of the acolyte in the congregation is very real, but it is not the primary focus of this project.

Chapter II

ACOLYTES: WHAT ARE THEY?

Most people, both within the church and in society
in general, are familiar with the word "acolyte." Unfor-
tunately, however, most people view acolytes in a limited
manner. A significant number of people see acolytes as
children (often boys) or possibly young adolescents whose
only responsibility is to light candles at the start of a
worship service. There are not many who are aware of the
historical tradition of acolytes and the many opportunities
for service that are appropriate for acolytes today when
this tradition is understood.

In an attempt to broaden the commonly held view of
what an acolyte is, this chapter will trace the historical
development of the acolyte from its beginnings in the third
and fourth centuries, through its adolescence in the fifth
to ninth centuries, through the Middle Ages, the Reforma-
tion, and recent developments. Once this tradition is
clearly in mind, a definition of what an acolyte can be in
The United Methodist Church will be defined.

The term "acolyte" is a word that is taken from the
Greek "akolouthos," which means follower, or attendant.[1]

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[1]Herbert C. Leupold, "Acolyte," in The Encyclopedia
of the Lutheran Church (Minneapolis: Augsburg, 1965),
I, 6.

Other English forms of this word have been: acolyt,
acolite, and acolyth. During the sixteenth century, the
normal form used by scholars was "acoluth." Occasionally
it has been changed to "colet," and expanded to
"acolythist," and "acolouthite."[2]

EARLY BEGINNINGS

The first authenticated mention of acolytes in the
Roman Catholic Church is found in a letter written in 251
by Pope Cornelius to Fabius, Bishop of Antioch. In this
epistle, there is a listing of the following groups of
clergy in Rome: forty-six priests, seven deacons, seven
sub-deacons, forty-two acolytes, and fifty-two exorcists,
lectors, and doorkeepers. It is interesting to note that
the number of acolytes did not seem to change much for some
time. In "Constitutum Silvestri," a document of about 501
A.D., the number of acolytes in Rome was listed as forty-
five.[3]

There seems to be only one possible mention of
acolytes before 251. In the life of Victor I (189-199),
there is a reference to "sequentes," which may have

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[2]"Acolyte," in A New English Dictionary on
Historical Principles (Oxford: Clarendon Press, 1888),
I, 81.

[3]Andrew B. Meehan, "Acolyte," in The Catholic
Encyclopedia (New York: Appleton, 1907), I, 106.

referred to acolytes. Meehan points out that this document
was erroneously attributed by Ferraris to Pius I (140-155).
The argument that "sequentes" should be understood as
acolytes is, however, at best only conjecture.[4]

Although the first clear mention of acolytes in
history, then, is from the letter by Pope Cornelius, it is
reasonable to assume that the office or position of acolyte
is considerably older. In the early development of the
Church, it was not uncommon for particular needs to be met
by appointing someone to take responsibility for seeing that
the need was filled. Acolytes presumably came into existence
out of just such an occurrence.

The first need that acolytes seem to have fulfilled
was a very practical one: the lighting of candles. There
is little doubt that without the use of candles at early
Christian gatherings, there would not have been sufficient
light to see. Dom Gregory Dix has pointed out that when
the early Christians met in someone's home during the time
of St. Paul, a large lamp-stand or a great taper was placed
beside the lectern to give light to the reader.[5]

Within a relatively short period of time, however,
the use of light began to have symbolic meaning. St. Jerome,
for example, describes illumination as a "sign of perfect

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[4]Meehan, p. 106.

[5]Gregory Dix, The Shape of the Liturgy (London:
Dacre Press, 1975), p. 23.

joy" before 420. In spite of the symbolism that light was given, there is no indication that candles were regularly placed on the altar until about the time of Innocent III (1198-1216).[6]

Light also came to be used to give honor to particular positions. By 400, torches preceded bishops when they entered or left the church. When the Pope processed to a stational service, seven acolytes carried light in front of him. This use of light did not originate with the early church, but was an adaptation from formal court ceremonies of the imperial household. According to old Roman custom, a consul had the right when he appeared in public to have a fire carried in front of him which may have been fed with sweet-smelling spices.[7]

Adolf von Harnack (1851-1930) put a great importance on the correlation between the imperial court ceremonies and the development of acolytes. While doing an investigation of minor orders in the late 1800's, he came to the opinion that acolytes were "an imitation of the pagan ritual system, in which special attendants . . . were assigned to the priests."[8]

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[6]Archdale Arthur King, Liturgy of the Roman Church (Milwaukee: Bruce, 1957), p. 102.

[7]Joseph A. Jungmann, Public Worship: A Survey (Collegeville, MN: Liturgical Press, 1957), p. 16.

[8]H. Achelis, "Acolyte," in The New Schaff-Herzog Encyclopedia of Religious Knowledge (New York: Funk and Wagnalls, 1908), I, p. 26.

The first individuals who were assigned to light candles were actually not acolytes, but deacons, the "general 'servant(s) of the church.'"[9] At first there was no need for anyone other than a deacon. As the church grew, however, the number of responsibilities assigned to deacons also began to grow until they could no longer handle all of the needs. Eventually, a series of ecclesiastical offices-- the minor orders--arose. Jungmann describes these offices as subdeacons who shared directly in the tasks of the deacons, acolytes who were to attend the bishop or the priest at any function, exorcists who were endowed with a charism for healing the sick, lectors who were entrusted with the readings at divine service, and doorkeepers to look after the Church's buildings.[10]

Although at first the deacon's role was not considered necessarily a stepping stone to another position, with the development of the minor orders it did become a preliminary step to other clerical offices. The same is true of the office of acolyte. At first, it was not a part of a hierarchical system, but as the system of orders developed, it soon became in some places a step toward the diaconate. An individual did not have to start his clerical

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[9]Dix, p. 23.

[10]Jungmann, p. 84.

career at the bottom, though, but could enter the system at various places.[11]

A second need for the acolyte, in addition to lighting the candles, arose when the early church attempted to continue the practice of celebrating the Eucharist for the entire church at one place when the number of Christians and churches had become quite numerous. During the reign of Pope Fabian (236-250), Rome was divided into seven ecclesiastical districts or regions. A deacon was appointed to oversee the churches' worship and activities in each region. Assisting him was one subdeacon and probably six acolytes. A subdeacon may well have been a type of arch-acolyte or head-acolyte who would have had a relationship with the acolytes not unlike the one an arch-deacon would have had with the deacons.[12]

The way in which the church was able to continue to follow the ideal of a single eucharistic assembly was to carry the "Eucharist from the Pope's Mass to . . . priests whose duty it was to celebrate in the churches." By reading St. Justin's First Apology, one learns that the person who was assigned this responsibility was a deacon. Within a relatively short time, though, the task was being done by

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[11]H. Richard Niebuhr and Daniel D. Williams, eds., The Ministry in Historical Perspectives (New York: Harper & Brothers, 1956), p. 65.

[12]Meehan, p. 107.

an acolyte. "This is evident from the letter of Innocent I
(401-417) to Decentius, Bishop of Gubbio, in Italy." In
addition to carrying the consecrated elements to the
priests, the acolytes also took them to the absent,
"especially to confessors of the faith detained in prison."[13]

By the year 385 A.D., the order of acolyte, as well
as the other "minor orders," had become firmly established
in Rome, and guidelines were written for requirements of
admission. Pope Siricius decreed in this year to Himerius,
Bishop of Tarragona, in Spain, that "the order of acolyte
was conferred as the candidate approached adolescence, or
about the age of twenty.[14] Under no circumstances was an
individual to be admitted if he were any older than
thirty.[15]

The step just above acolyte was that of subdeacon.
Although at the beginning an acolyte needed to wait at
least five years before becoming a subdeacon, Pope Zosimus
reduced this number to four years in the year 418. This
remained the case until the mid 1500's when the Council of
Trent decided to allow each bishop the opportunity to make
the judgment on how much time this should be.[16]

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[13]Meehan, p. 107.

[14]Meehan, p. 108.

[15]Achelis, I, 26.

[16]Meehan, p. 108.

The position of acolyte was not limited to Rome during the early centuries of Christianity. It was firmly established in Carthage by the middle of the third century. "Ample proof" of this can be found in the letters of St. Cyprian. Eusebius makes note that acolytes were present at the Council of Nice in 325. Interestingly, they did not seem to be assigned to "the service of the altar" as is their prime function generally, but were designated to serve the bishops.[17]

Not all churches in all places during the third century had acolytes, though. In fact, the smaller the church, the greater the possibility was that there were no acolytes. Only one mention of acolytes can be found in the Christian literature of Gaul, and that was at Lyons in 517.[18] If one takes seriously the listing made by Bishop Bennadius, predecessor of St. Remigius, during the fifth century, acolytes did not exist at all at Reims. He mentions all the orders except that of acolyte in his list.[19]

Apparently in Rome the office of acolyte existed for a time without being set apart by "solemn ordination." During this period, an individual could become an acolyte during any Mass. At communion time in the Mass, a candidate,

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[17]Meehan, p. 107.

[18]Meehan, p. 107.

[19]Meehan, p. 107.

vested earlier in a stole and chasuble, would approach the
Pope (or a bishop of the pontifical court if the Pope were
absent), and holding in his arms a linen bag, he would
prostrate himself while a simple blessing was said over
him. One such blessing that may well have been used is:
"With the intercession of the blessed and glorious and
always virgin Mary and of the blessed Apostle Peter, may
the Lord save and guard and protect you."[20]

The custom of giving men who were being admitted
to minor orders a token of their office may not have been
adopted in Rome until about the eighth or ninth century.
Just when it was adopted is in doubt because, as Bishop has
pointed out, the documents that are available on the cere-
monial aspects of the native Roman mass "do not in their
present shape go back further than the close of the eighth
century, and they not infrequently differ in points of
detail. . . ."[21] Regardless of exactly when the custom of
giving tokens was started in Rome, there does seem a good
possibility that it did not originate in Rome. One possi-
bility for its introduction into Rome was through Gaul. It

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[20]L. Duchesne, Christian Worship: Its Origin and
Evolution, trans. M. L. McClure (London: Society for
Promoting Christian Knowledge, 1910), p. 352. Latin in
text translated by J. D. Douglass.

[21]Edmund Bishop, Liturgica Historica (Oxford:
Clarendon Press, 1962), p. 8.

was the custom in Gaul to give an empty chalice to the sub-deacon, and at first a linen bag to the acolyte, which he used to carry the consecrated bread to various parts of the city. Later, as Hardman points out, the acolyte was given "a candlestick, and a pitcher for the eucharistic wine."[22]

ACOLYTES IN THE FIFTH AND NINTH CENTURIES

The place and duties of acolytes in Rome, and perhaps elsewhere in the West, in the fifth through ninth centuries can be drawn from a series of ancient directions known as the "Ordines Romani." According to them, three classes of acolyte had developed by this time. Meehan describes these classes as:

1) those of the palace . . . , who served the Pope (or bishop) in his palace, and in the Lateran Basilica;

2) those of the region . . . , who assisted the deacons in their duties in the different parts of the city;

3) those of the station . . . , who served in church; these last were not a distinct body, but belonged to the regional acolytes.

Acolytes of the palace assisted the Pope not only in church functions, but also as ablegates, messengers of the papal

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[22]Oscar Hardman, A History of Christian Worship (London: University of London Press, 1937), pp. 69-70.

court. They distributed alms, carried pontifical documents and notices, and performed other such duties.[23]

It is further learned from the "Ordines Romani" that all acolytes of a region would go to the Lateran Palace and then accompany the Pope to their particular area. "In the sixth or seventh centuries, perhaps a little earlier, the chief acolyte of the stational church" would lead and direct the procession on foot, "carrying the sacred chrism which covered with a veil." Following him would be the Pope on horseback. "The other acolytes followed, carrying the Gospel-book, burses, and other articles used in the holy sacrifice."

> They accompanied the Pope to the secretarium or sacristy
> . . . . One of them solumnly placed the book of Gospels
> upon the altar. They carried seven lighted candles be-
> fore the pontiff entering the sanctuary. With lighted
> candles, two acolytes accompanied the deacon to the
> ambo . . . for the singing of the Gospel. After the
> Gospel, another acolyte received the book, which,
> placed in a case and sealed, was later returned to the
> Lateran by the head acolyte. An acolyte carried to the
> deacon at the altar the chalice and pall; acolytes
> received, and cared for the offerings gathered by the
> Pope; an acolyte held the paten, covered with a veil,
> from the beginning to the middle of the canon. In due
> time acolytes bore, in linen bags, or burses suspended
> from their necks, the oblata, or consecrated loaves
> from the altar to the bishops and priests in the sanc-
> tuary, that they might break the sacred species . . .[24]

After the foundation of the Schola Cantorum at Rome, whose presence is evident by the seventh century, the office

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[23]Meehan, p. 107.

[24]Meehan, p. 107.

of acolyte gained significantly in importance. Cardinal priests, for example, used only acolytes as assistants in their churches. One result of this was that functions which were previously performed by exorcists during Lent and at baptisms were now done by acolytes.[25]

By the seventh century in Spain, a vestment the Romans called "planetae," or a chasuble[26] as it is known today, seems to have been fairly well recognized as being reserved for the clergy to wear at Mass. It would have been improper, therefore, for laymen to wear one after this time. "Planetae" were still worn at this time by acolytes in Rome. The liturgical scholar Amalarius of Metz[27] has recorded that inferior ministers (and possibly acolytes, then) wore the chasuble in a different fashion than the priests. The reader, for example, took it off before reading the lesson from the ambo. St. Dunstan also speaks of this practice. He has been recorded as saying that the sub-deacon removed the chasuble before reading the epistle.[28] In the thirteenth century a reference appears to acolytes garbed in surplices.[29]

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[25]Meehan, p. 107.   [26]Bishop, p. 9.

[27]Died: 850.   [28]King, p. 129.

[29]S. J. P. Van Dijk, ed., Sources of the Modern Roman Liturgy (Leiden: Brill, 1963), I, 104.

THE MIDDLE AGES

During the Middle Ages, two of the primary functions of acolytes continued to be connected with providing light and providing assistance at the celebration of the Eucharist. The French sacramentaries of the ninth through the .eleventh centuries mention that seven acolytes carried candles at the pontifical Mass.[30] In regard to the assistance that acolytes were expected to give with the Eucharist during the Middle Ages, it is important to note that, "A general indifference prevailed . . . as to when the sacred gifts should be prepared, so long as they were ready by the time that they were required at the offertory."[31] The impact for the office of acolyte was that it changed the order and sometimes the function of what the acolyte did in his attempt to help the priest perform the service. A. A. King notes that the missal of Westminster, which was written between 1382 and 1384, has elements prepared while the priest put on vestments. "The preparation at St. Vaast at the beginning of the eighteenth century has been described in the Voyage Litteraire: 'Acolytes set down their candles during the 'kyrie' and then go to the altar to prepare the matter of the Sacrifice; obleys for those who are to communicate,

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[30]A. A. King, Liturgies of the Primatial Sees, p. 77.

[31]King, Liturgy of the Roman Church, p. 277.

and they then pour the wine into the chalice, which done, they carry it at once behind the altar.'"[32]

THE REFORMATION

Due to a lack of material about the use and development of acolytes during the Reformation, it is difficult to determine just what impact the broad reforms of that period had on acolytes. It does not appear that the function and meaning of acolytes changed much in the Roman Catholic Church as a result of reformers such as Luther, Calvin, and Zwingli.

In other communities of faith, however, the views of people like these had a profound effect on the function and office of acolyte. Only those parts of worship that had an explicit scriptural sanction were continued in a great number of churches, especially those of the Reformed tradition. Altars and their equipment, shrines and images, pictures, organs, and bells were all removed, thus leaving little if any practical need for acolytes. More importantly, however, the Roman Catholic system of religious orders was called into question. While mainline Reformation churches continued to have ministers, their ordination was no longer seen as sacramental, and minor orders were discontinued. Hardman points out that monks were not viewed as having any benefit

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[32]King, <u>Liturgy of the Roman Church</u>, p. 278.

in the community, "and the Religious Orders were dissolved. Monks and nuns renounced their vows, returned to the world, and married."[33]

The one place in the Reformation tradition where acolytes might have continued to serve would have been those congregations that were influenced by Martin Luther. He continued more of the medieval traditions of worship. It is clear from his correspondence that he felt each community should have the freedom to decide what was best and should not have to conform to a standard for all churches.[34] But there seems to be no explicit evidence for the continuation of acolytes in churches of the continental Reformation.

RECENT DEVELOPMENT

An important development just a few years ago occurred when Pope Paul VI decreed in an apostolic letter, Ministeria Quaedam, in 1972, that the offices of acolyte, reader, and subdeacon needed to be adapted to contemporary needs, and that the office of acolyte should no longer be called a minor order of the clergy. Acolytes would be installed and not ordained. What had been called "minor orders" became "ministries." Though candidates for the

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[33]Hardman, p. 136.

[34]Thomas M. Lindsay, A History of the Reformation (New York: Charles Scribner's Sons, 1950), p. 404.

priesthood will still for a time serve as acolytes, this
ministry will now also be open to laymen.[35]

Although this is certainly significant, the function
of acolyte does not seem to have been affected greatly by
this action. Still, only adult men can serve as acolytes,
and the acolyte is still to aid the deacon and the priest.
Furthermore, acolytes continue to help with various aspects
of public worship.

ALTAR BOYS

Pope Paul VI's decree also did not change the status
of large numbers of people. Much of what had been done by
acolytes in the early centuries had almost entirely been
taken over by "altar boys" who had not been received into
the order. The substitution of altar boys for minor clerics
seems to have begun during the ninth century when it was de-
creed at the Synod of Mainz that: "Every priest should have
a cleric or boy to read the epistle or lesson, to answer him
at Mass, and with whom he can chant the psalms."[36]

Altar boys in the Roman Catholic Church today "are
chosen for their goodness, intelligence, faithfulness, and

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[35]Pope Paul VI, "The Ministries of Lector and Aco-
lyte," Pope Speaks, 17, 3 (1972), 257-261.

[36]J. W. Kavanagh, "Acolyte," New Catholic Encyclo-
pedia (New York: McGraw-Hill, 1968), I, 87.

willingness to assist in the sacred ceremonies. The method
of training is left to the discretion of the teacher." The
length of time that boys serve as altar boys varies. They
generally begin no earlier than when they are ten or eleven
years old and do not serve past high school. Many stop
serving when they complete the eighth grade.[37]

In order to help maintain faithful and competent
servers, the Roman Catholic Church has established over the
years various "societies"--each having parish units with
its own officers. According to J. W. Kavanagh, "they out-
line methods of selecting and training boys, and of advanc-
ing and rewarding those who are dutiful and proficient."
Among those that were in existence in 1967 were: "St. John
Berchmans' Sanctuary Society founded by Vincent Basile, S. J.,
apostolic missionary of South Slavonia, and approved by
Pius IX in 1865." Another society was "the Knights of the
Altar, founded by Francis E. Benz in 1938 with the approval
of Abp. John G. Murray of St. Paul, Minnesota."[38]

A trend of the future in the Roman Catholic Church
may possibly be to discontinue the use of altar boys to
perform the duties that have been taken over from acolytes,
using lay adults instead who are now eligible to become

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[37]Kavanagh, I, 87.

[38]Kavanagh, p. 87.

acolytes. According to a priest serving a parish in Claremont, California, the use of adults has some real advantages in that, among, other things, it allows adults to become more involved in the liturgy and movement of the service.[39]

DEFINITION OF AN ACOLYTE

Having now traced the development of the acolyte from its beginnings to the present in the Roman Catholic tradition, the question can now be asked: "What is the definition of an acolyte in The United Methodist Church in 1981?"

First of all, it must be recognized that acolytes in The United Methodist Church today are not a continuation of the office of acolyte one finds in history. Acolytes in The United Methodist Church are not adults who are members of a ministerial order, nor are they ones who are preparing for the priesthood; they are children and youth who may or may not be full members of the church. Actually, the acolyte of today is much closer to the position and function of Altar Boy in the Roman Catholic Church than to the historical office of acolyte.

This does not mean, however, that acolytes today are something entirely different from what they have traditionally

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[39]Statement by Father Peter A. O'Reilly of "Our Lady of the Assumption Church," personal interview, Claremont, CA, November 27, 1979.

been. Today, as in the past, acolytes continue to perform various functions in worship. The term "acolyte," then, is one that can be defined as: "one who assists with worship."

Not all Protestants, or United Methodists, would embrace this definition. There are some individuals who would argue that acolytes are not persons who assist with worship as much as they are persons who assist the Pastor in worship. This focus is certainly a part of the definition Ed Womack gives for an acolyte in his work.[40]

Another definition that is not uncommon to find is: "An acolyte is a young boy who lights candles before the start of a worship service." Both this definition and the one that places an emphasis on an acolyte assisting a Pastor are too limiting, however. Acolytes are more than just someone to light candles, and they perform a service for more than just the Pastor. They are individuals--male or female--who may assist with worship by performing various duties: lighting candles, helping with the sacraments, carrying messages, or ringing the church bells.

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[40]Womack, p. 4.

Chapter III

CRITERIA OF A COMPLETE ACOLYTE PROGRAM

When a church views acolytes as individuals who
assist in the priestly function of ministry, a need arises
for a program that can empower these individuals to effec-
tively fulfill their responsibilities. The criteria that
a fully developed acolyte program must meet are: (1)
training, (2) recognition, (3) activities, (4) education
and (5) standards. The amount of time and energy that a
church places on any one particular aspect may vary, to
some degree, but all five are needed in order for an acolyte
to be adequately equipped for his or her ministry.

TRAINING

Of all of the criteria that must be included in a
fully developed acolyte program, this one may well be the
most obvious. In order for an individual to light candles,
or to assist in any other way, that person needs to have
some training as to the physical movements necessary to
carry out the duty to which he or she is assigned. For
example, if acolytes are to light candles on an altar or
communion table with a candlelighter, they need to be in-
structed in basic procedures:

When to light the candles.

> How to approach the candles. Is the light brought through the congregation, or only through a Chancel?
>
> In what manner, or at what speed does an acolyte carry out this duty? Churches sometimes train their acolytes to move in a slow and dignified manner.
>
> How to use a candlelighter. Many candlelighters need to have the wick manually adjusted in order to maintain a proper amount of flame.

If, on the other hand, an acolyte is asked to ring the church bells, he or she needs to be trained as to how to perform this function also. In a church that this author once served, the rope to the bell needed to be pulled in just a certain manner or it would slip off its track.

RECOGNITION

This criterion is two-fold: (1) recognition of the service and achievement of acolytes, and (2) recognition of the position the acolyte has during worship.

Ed Womack in his study book for acolytes points out, and rightly so, that "everyone likes to be recognized for work done and progress made."[1] He believes that recognition of achievement is important to everyone, but especially to young people. The methods that can be used to recognize acolytes for the service they have given are numerous:

> Dedication, installation, or other special recognition during a worship service.

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[1] Edwin B. Womack, "Come, Follow Me: A Study Book for Acolytes" (Lompoc, CA: Lompoc United Methodist Church, 1979), p. 2a.

Presentation of certificate or jewelry: medallion, pin, cross.

Banquets or other meals combined with programs focusing on the work of acolytes.

Parties, picnics, trips.

Mention of acolytes and their work in the bulletin, in the church's newsletter, and from the pulpit.

What is important here is not necessarily the method used, but the fact that recognition is given.

One method that can be used to recognize achievement or progress of acolytes is to raise those of a particular age and ability to Senior Acolyte or Acolyte Advisor status. This seems to work well in some churches.[2] When a acolyte achieves this particular status in one church of the Pacific and Southwest Annual Conference, he or she takes on these responsibilites: (1) to oversee the other acolytes, (2) to assist the senior or preaching minister, and (3) to assure that the service continues smoothly by responding quickly and efficiently to special needs such as answering the telephone, and bringing water to someone who is coughing.

Just as there is not just one way churches can recognize acolytes for their progress and achievements, there is also not just one way churches can recognize acolytes in their place in the worship service. Two rather common ways

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[2]Information from 345 churches in the Conference indicate that at least 7 churches have a system of Senior (and Junior) acolytes.

are to have acolytes wear some type of robe or religious
jewelry such as a Jerusalem Cross.

One advantage of having acolytes identified by what
they wear is that it allows others to better support the
work of the acolytes. For example, if an elementary-school-
age child in street clothes were to ask an adult if he/she
knew where a match was, the adult might well question the
child's reason for wanting one. If, though, that child were
wearing something that marked him or her as an acolyte, the
adult would be more inclined to help the child find a match,
rather than to make the child's task more difficult by
questioning him or her. A further advantage is that it can
help to evoke feelings about God and the place of worship.

NURTURING ACTIVITIES

In order for an acolyte program to be fully devel-
oped, it must include settings where acolytes can receive
encouragement and affirmation, and where their growth can
be facilitated. As a Body of Christ, the church needs to
support and build up all who are a part of it. Acolytes are
one portion of the church that must not be ignored.

Some important nurturing can take place during un-
planned situations that just happen. For example, a pastor
might be standing in line at a checkout counter near an
acolyte who served the previous Sunday. The minister could

easily thank the acolyte for serving, and then go on to
show appreciation for something the acolyte did especially
well in carrying out his/her duties.

To rely entirely on "unplanned situations" for all
nurture, however, is a mistake. Activities need to be pro-
vided in acolyte programs where nurturing can easily take
place. These can be anything from field trips to overnights,
and from planned discussion during instruction periods to
informal fellowship at training sessions.

MEANINGFUL EDUCATION

It is one thing for a church to train people to
light candles properly near the beginning of a worship
service, and something quite different to teach peoply WHY
it is being done. In order for an acolyte program to be
fully developed, an acolyte should not only how how to
physically perform a duty, but he or she should also know
the meaning behind the act. The church does not have an
effective program for acolytes if children are asked to
light candles when they arrive with their parents for wor-
ship and are never instructed as to what their action means.

A significant portion of what acolytes are taught
varies according to the duties that they are asked to carry
out. There are, though, some areas of knowledge that are
near the center of what the priestly role is all about and

should therefore be included in any full developed program. All acolytes should know something about the basic concepts of worship, church architecture, Christian symbolism, the Christian year, the sacraments, hymnology, and the meaning of important words that are used in each of these areas. Hymnology, for example, is important for acolytes to know because they ought to be acquainted with the heritage that is theirs. Acolytes ought to know about the saints and heroes, the experiences of sorrow and joy, of sin, defeat, triumph, aspiration, vision, that are embodied in hymns.[3]

In addition to those areas just mentioned, acolytes should also know something about the history of acolytes. It is important for them to know that what they are doing is a continuation of a portion of the church's tradition and not something that a twentieth-century minister invented.

STANDARDS

Last, but certainly not least, in regard to criteria of all fully developed acolyte programs, is the need for standards. It is one thing to train an individual to perform a particular function, but it is something else for that individual to carry it out with proficiency. Likewise, it is one thing to tell someone why a particular action is

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[3]Albert Edward Bailey, The Gospel in Hymns (New York: Charles Scribner's Sons, 1950), p. vii.

important, but it is something else for that person to understand what is being said. In order for an acolyte program to be complete, it needs to have some level of standards concerning the amount of understanding an acolyte has about his/her functions, as well as the proficiency that an acolyte can demonstrate.

The church does a disservice to the acolyte and to the congregation when it allows someone to serve as an acolyte when he or she does not understand the meaning of his/her actions, or when those actions are done in a sloppy manner.

Another standard that is needed is the need for acolytes to be a part of the fellowship of Christ's holy church, and to be marked as Christian disciples. In order for an acolyte program to be complete, all acolytes should be baptized, or at the very least be instructed about baptism and be committed to further exploration of the possibility of becoming baptized within a reasonable time. Baptism is, as the ritual of The United Methodist Church states:[4]

> . . . an outward and visible sign of the grace of the Lord Jesus Christ, through which grace we become partakers of his righteousness and heirs of life eternal. Those receiving the Sacrament are thereby marked as Christian disciples, and initiated into the fellowship of Christ's holy church.

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[4]"The Order for the Administration of the Sacrament of Baptism, #829," Methodist Hymnal (Nashville: Methodist Publishing House, 1964), p. 1.

Do United Methodist Churches in the Pacific and Southwest Annual Conference have acolyte programs that meet the five criteria that have now been outlined? That is the question which will be addressed in the next chapter.

Chapter IV

SCOPE OF EXISTING PROGRAMS AND USAGE OF ACOLYTES

The purpose of this chapter is to ascertain the
scope of existing programs in The United Methodist Church
in the Pacific and Southwest Annual Conference. Information
will be presented which will deal witn: factors that may
have an effect on whether a church uses acolytes, ways in
which acolytes are used and the extent to which they are
used in particular ways, and the degree to which the churches
in the Conference include the five criteria for fully devel-
oped programs.

The term "Annual Conference" refers to the funda-
mental and basic body of The United Methodist Church.[1]
These bodies are primarily composed of representatives of
churches within a particular geographical area and the
ministerial members that serve those churches. When the
Pacific and Southwest Annual Conference met in June, 1980,
it was the fourth session in which people from churches in
Southern California, Southern Nevada, Arizona, and Hawaii
were called together under that name--and the one-hundred
thirtieth session in the continuing life of what has been

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[1]Book of Discipline of The United Methodist Church:
1980 (Nashville: United Methodist Publishing House, 1980),
Paragraphs 10 & 37.

called the Southern California-Arizona Conference, by
authority of the General Conference of 1948.[2]

METHOD

The method that was used to determine the scope
of acolyte usage in the Conference was a survey. On
October 20, 1981, a survey on the front and back of an
eight-and-one-half-by-fourteen inch sheet of paper, along
with a brief cover letter was mailed to individuals in
497 churches that were identified through the Council on
Ministries Office of the Conference's Headquarters. A copy
of the questions asked on the survey may be found in Ap-
pendix C. Generally, the persons who received the surveys
were the senior pastors of the churches, but in some cases
the letters were addressed to associate pastors and diaconal
ministers when there was previous contact with those indi-
viduals.

Three of the surveys were returned by the post
office because of "incorrect addresses," so that the ad-
justed total of churches who received the surveys was 494.
Of that total, 345 were mailed back by November 17, for a
return of 69.8 percent, and another 17 were mailed back
between November 18 and December 31, 1981, for a grand total

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[2]Journal of the Pacific and Southwest Annual
Conference (Dallas: TM/UMR, 1980), "Editor's Notes" from
inside cover.

of 362 and a total percentage return of 73.3 percent. The
surveys that were included in the evaluation of acolyte
programs in this chapter were those that were received by
November 17, which was about a week after the deadline
stated in the cover letter.

Although it is difficult to determine exactly why
the survey received such a high response, some possible
reasons are: (1) the group of people who received the sur-
veys may have a higher sense of responsibility to respond
to such inquiries than a more randomly selected group, (2)
the self-addressed STAMPED envelope that was included with
each survey, (3) the concise cover letter that accompanied
the survey (see Appendix B), (4) the fact that the survey
mailing of October 20th was preceded by a letter from
Professor Mary Elizabeth Moore of the School of Theology at
Claremont that announced the forthcoming survey and en-
couraged individuals to respond to it (see Appendix A), (5)
the personalized notes which this author included on many of
the cover letters, and (6) because of the high interest that
apparently exists in the Conference about acolytes.

Due to the number of surveys that were returned, and
the amount of information that was on each individual survey,
a great amount of information was generated. In order to
adequately handle all of this, the information was entered
into a large-scale computer running the SPSS Statistical
Analysis Package--Version Eight.

Many steps were taken to ensure that the results would be an accurate representation of the facts. Each survey instrument was reviewed individually and assigned a number when it was returned, overlays were carefully prepared and used to transfer information from the surveys to eleven by seventeen inch worksheets; and then the data from the worksheets was entered in the computer by the researcher. Once the data was in the computer, verification was done to be sure that each case had the necessary four cards and was readable. Before any statistical analysis was performed, frequency analysis of every variable was done in order to determine which variables had a value outside their allowable range. If, for example, a question on the survey called for a yes or no answer, the only numbers that would be within the range would be 0 (no answer), 1 (no), or 2 (yes). Every case that was found to have a number other than these three was then completely printed out and reviewed to ensure that all variables of that case were correctly entered. This laborious process was followed so that the computer would analyze only acolyte data, and not a mixture of acolyte data and extraneous data. On occasion, the SPSS List Cases Facility was used to list cases where there was a doubt that the computer was working on the data desired, or where inconsistencies were discovered. These were then compared with the original sequenced questionnaire documents, and any differences were resolved. There may be some residual

errors that were never deteced, but they would be such an
extremely small number that they would not likely have any
bearing on the results reported.

The results of the 345 surveys which are included
in the following pages have been both prioritized and grouped
together to some degree in an effort to give the clearest
picture of acolyte programs possible. One example of the
grouping was done with the responses that were received con-
cerning acolyte recognition in worship bulletins. Respon-
dents answered a variety of questions indicating that the
names of acolytes were printed in the worship bulletin.
Rather than report that acolytes are recognized in this
manner in each of the places where the information was
given, the data was grouped together and the total number
of churches responding was given.

<div align="center">RESULTS</div>

It is clear from the surveys returned that a
majority of local churches in the Pacific and Southwest
Annual Conference of The United Methodist Church have
acolyte programs. Of the 345 surveys that were returned
in time to be included in this study, 243 churches, or
slightly over 70 percent, were found to have acolyte
programs.

A portion of the information that was requested
from respondents was designed to give an indication as to

why some churches use acolytes while others do not. Three factors were tested to see the relationship they might have to the existence or non-existence of an acolyte program in a church. These were: liturgical orientation, the size of the congregation, and the ethnicity of the fellowship. Of these three factors, the first two seem to be related with whether a church uses acolytes, while the third one, ethnicity of the church, does not seem to be related.

During preliminary testing of the survey, the question that needed to be revised the most was the one having to do with the liturgical orientation of the church. The question that was eventually selected to be included on the survey was: "In comparison to the Sunday morning worship services at Annual Conference for the last few years, how formal is the liturgy in your primary worship service(s)?" Although there were a few respondents that did not respond to this question because, for example, they had not attended Annual Conference sessions, most did. The following are the results of that question.

	Total Churches	Churches w/Programs	% of Churches Using Acolytes
Less formal than Annual Conference Service	180	119	66.1%
Approximately the same	132	99	75.7%
More formal than Annual Conference Service	16	13	

Of the 180 churches that have worship services which were
viewed as being less formal than the Annual Conference
services, 66.1 percent indicated that they used acolytes;
while 75.7 percent of the remaining churches (those with
approximately the same or more formal services than Annual
Conference) indicated that they used acolytes. In short,
there does seem to be a relationship between the liturgical
orientation and whether a church uses acolytes. Churches
with less formal services tend to use acolytes less than
those with services that are judged to be at least as formal
as recent Annual Conference services.

The liturgical orientation of the church seems to
be related to the completeness of the acolyte program, also.
There was a noticeable difference between churches with
less formal services and the other congregations in the
following ways:

	LESS FORMAL	SAME & MORE FORMAL
Duties acolytes perform		
Assist with Offering	27.7%	42.0%
Assist with Communion	19.3	32.1
Carry Altar/Lectern Bible during processions	8.4	17.0
Fold bulletins	0	0.8
Recognition acolytes receive Through: Dedication/		
Installation at a time other than primary worship service(s)	2.5%	7.1%
No formal recognition of acolytes	50.0	37.5
According to:		
Years of service	10.9	19.6
Knowledge	5.9	9.0
Nurturing activities		
Outings/Field Trips	9.2%	14.3%
Planned periods of informal fellowship as a part of meetings	10.9	17.0
Discussion (vs. lecture) during instruction periods	20.2	26.8
Subjects acolytes are taught		
Christian symbolism	39.5%	55.4%
Stewardship	21.8	12.5

As can be seen, churches with less formal services tend to have less complete programs than churches with services that are at least as formal as those at Annual Conference. Acolytes in the less formal churches tend to perform less varied activities, are involved in fewer nurturing activities, are recognized less for their service or achievements, and are taught less about Christian symbolism. The one

area where less liturgical churches are doing more than the others is in the teaching of stewardship. Almost double the number of less liturgically oriented churches are teaching about stewardship.

A factor, along with the liturgical orientation of the church, that is related to whether a church has an acolyte program is its size. Carl S. Dudley has pointed out that there are various ways to describe the size of a church. He explains that the Reverend James E. Lowery, for example, used the number of pledging units, or the average number of communicants, as the basis for work he did in determining the size of Episcopal Churches. Lyle E. Schaller, on the other hand, maintains that average Sunday attendance is a much more accurate index of basic church membership. Since acolytes are individuals who assist in worship, the size of the church in this study was measured by the average number of worship attenders in the full previous year (1980).[3]

The maximum average attendance that was reported by 345 churches was 1554, and the smallest was 12. Of these churches, the "mean" figured out to be 195.2. When the mean was calculated for 243 churches that use acolytes, however, this figure sank to 170.7. The mean for 102

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[3]Carl S. Dudley, _Making the Small Church Effective_ (Nashville: Abingdon Press, 1978), pp. 19-20.

churches that did not use acolytes rose to 205.4. This
difference is significant at the .05 level. In other words,
if one were to assume that there is no relationship, one
would find mean differences as large as those found through
random variation in the data only one time in twenty.
Clearly, these results show that large churches tend to
use acolytes less than small churches.

A factor that does not seem to be a factor in
whether a church uses acolytes is the ethnic make-up of
the fellowship. The following chart represents the ap-
proximate percent of ethnicity of both the total churches
responding to the survey, and those with acolyte programs.
Churches that have almost entirely Caucasian congregations
are the most common type. Of the 345 churches, 233 churches
(64.6% of the total) indicated that at least 91% of the
congregation was made up of Caucasians.

By looking over the breakdown it can be seen that
in each ethnic category there is little difference between
the percent of total churches and the percent of churches
with acolyte programs. If there had been a significant
difference in any particular ethnic group, a conclusion
could have been made that ethnicity might have some rela-
tionship to whether a church has an acolyte program. This
situation just does not seem to exist. Take for example,
the congregations which reported that 41-70% of the

congregation was Caucasian. The percentage of all the churches in this category was 6.4%, and the percentage of churches in this category with acolyte programs was 6.2%. It does not appear, then, that there is a relationship between this particular ethnic composition and the existence of acolyte programs.

PERCENTAGE OF ETHNIC REPRESENTATION

	0 - 10%		11 - 40%		41 - 70%		71 - 90%		91 - 100%	
	# of Ch's	% of Ch's	# of Ch's	% of Ch's	# of Ch's	% of Ch's	# of Ch's	% of Ch's	# of Ch's	% of Ch's
Caucasion										
Of Total	38	11.0	10	2.9	22	6.4	46	13.3	233	64.6
W/Programs	22	9.1	7	2.9	15	6.2	36	14.8	160	65.8
Black										
Of Total	317	91.9	7	2.0	2	0.6	3	0.9	11	3.2
W/Programs	224	92.2	4	1.6	2	0.8	3	1.2	8	3.3
Hispanic										
Of Total	324	93.9	7	2.0	2	0.6			7	2.0
W/Programs	231	95.1	5	2.0	1	0.4			4	1.6
Asian										
Of Total	306	88.7	16	4.6	6	1.7	3	0.9	8	2.3
W/Programs	219	90.1	12	4.9	4	1.6			5	2.1
Other (Unspecified)										
Of Total	1	0.4	2	0.8						
W/Programs	1	0.4	1	0.4						
Filipino										
Of Total	4	1.6	2	0.8	1	0.4			2	0.8
W/Programs	4	1.6	1	0.4	1	0.4			2	0.8
Somoan										
Of Total	2	0.8	1	0.4					2	0.8
W/Programs	2	0.8	1	0.4					2	0.8
Native American										
Of Total	8	3.3							1	0.4
W/Programs	5	2.1							1	0.4
Pacific Islander										
Of Total	3	1.2			1	0.4				
W/Programs	2	0.8								
Hatian/Dominican										
Of Total					1	0.4				
W/Programs					1	0.4				
Japanese										
Of Total			1	0.4						
W/Programs			1	0.4						

	0 - 10%		11 - 40%		41 - 70%		71 - 90%		91 - 100%	
	# of Ch's	% of Ch's	# of Ch's	% of Ch's	# of Ch's	% of Ch's	# of Ch's	% of Ch's	# of Ch's	% of Ch's
Polynesian										
Of Total			1	0.4						
W/Programs			1	0.4						
Tongan										
Of Total	2	0.8								
W/Programs	2	0.8								
Chinese										
Of Total	1	0.4								
W/Programs	1	0.4								
Indian (Nation)										
Of Total	1	0.4								
W/Programs	1	0.4								
Hawaiian										
Of Total	1	0.4								
W/Programs	1	0.4								

The most common duties that acolytes perform by far are the lighting and the extinguishing of candles. As the results below show, over 96 percent of the churches using acolytes have them light candles, and almost 90 percent use them to extinguish candles. For many churches, this may be the only duty that the acolytes perform. The next most commonly assigned duty is to assist with the offering. This duty is one that only 36 percent of the churches are assigning to acolytes. Data relating this information is underlined on the following chart. Information that was written on the surveys by respondents is added under categories such as "Others," and the numbers of churches giving that information are given in parentheses and indented. Some respondents indicated that more than one person performed the same duty.

THE FOLLOWING REPRESENTS THE PERSONS WHO
PERFORM THE DUTIES WHICH WERE LISTED ON THE SURVEY

	OF 345 RESPONSES		OF 243 RESPONSES W/PROGRAMS	
	Churches	%	Churches	%
Light candles before service				
Acolyte	235	68.1	235	96.7
Pastor	13	3.8	6	2.5
Usher	85	24.6	26	10.7
Others	24	7.0	2	0.8
Lay Reader/Liturgist	(2)		(1)	
Organist	(1)			
Choir Member	(1)			
No One	17	4.9	1	0.4
Extinguish candles at close of service				
Acolyte	217	62.9	217	89.3
Pastor	10	2.9	6	2.5
Usher	82	23.8	31	12.8
Others	31	9.9	7	2.9
Choir Member	(3)			
No One	17	4.9	2	0.8
Carry processional banner or cross				
Acolyte	39	11.3	39	16.0
Pastor	1	0.3	1	0.4
Usher	2	0.6	1	0.4
Others	14	4.1	11	4.5
No One	240	69.6	157	64.6

	OF 345 RESPONSES		OF 243 RESPONSES W/PROGRAMS	
	Churches	%	Churches	%
Assist with Baptism				
Acolyte	83	24.1	83	34.2
Pastor	117	33.9	89	36.6
Usher	13	3.0	8	3.3
Others	110	31.9	74	30.5
Lay Leader	(9)		(8)	
Associate/Asst. Pastors	(8)		(5)	
Lay Reader/Liturgist	(8)		(5)	
Worship Chairperson	(2)		(1)	
Steward	(1)		(1)	
Congregation	(1)		(1)	
Youth Choir Member	(1)		(1)	
Children	(1)			
No One	79	22.9	42	17.3
Assist with Offering				
Acolyte	86	<u>24.9</u>	86	<u>35.4</u>
Pastor	45	13.0	40	16.5
Usher	261	75.7	183	75.3
Older Youth	(1)			
Others	54	15.7	32	13.2
Lay Reader/Liturgist	(8)		(6)	
Associate/Asst. Pastor	(4)		(2)	
Usher	(1)			
Families	(1)			
No One	2	0.6	1	0.4
Assist with Communion				
Acolyte	64	18.0	64	26.3
Pastor	104	30.1	82	33.7

	OF 345 RESPONSES		OF 243 RESPONSES W/PROGRAMS	
	Churches	%	Churches	%
Assist with Communion				
Usher	109	31.6	87	35.8
Others	194	56.2	137	56.4
Associate/Asst. Pastor	(12)		(9)	
Lay Sp./Liturgist/ Reader	(10)		(7)	
Lay Leader	(6)		(6)	
Communion Steward	(3)		(3)	
Women Ushers	(1)		(1)	
Families	(1)		(1)	
Youth	(1)		(1)	
'tar Guild	(1)			
No One	25	7.2	10	4.1
Service pews (i.e.: hymnals, pencils)				
Acolyte	16	4.6	16	6.6
Pastor	8	2.3	4	1.6
Usher	137	39.7	102	42.0
Others	194	56.2	137	56.4
Custodian	(8)		(6)	
Worship Committee	(4)		(3)	
Secretary	(3)		(2)	
Altar Guild	(2)		(1)	
Adult Volunteer	(2)		(1)	
Lay Leader	(1)		(1)	
No One	9	2.6	5	2.1
Carry Altar/Lectern Bible during processions				
Acolyte	33	9.6	33	13.6
Pastor	1	0.3	0	
Usher	0		0	

	OF 345 RESPONSES		OF 243 RESPONSES W/PROGRAMS	
	Churches	%	Churches	%
Carry Altar/Lectern Bible during processions				
Others	2	0.6	1	0.4
No One	253	73.3	171	70.4
Prepare communion elements				
Acolyte	4	1.2	4	1.6
Pastor	28	8.1	17	7.0
Usher	4	1.2	2	0.8
Others	311	90.1	222	91.4
(Communion Steward)	(33)		(27)	
Worship Committee	(5)		(4)	
Altar Guild	(5)		(3)	
Lay People	(1)		(1)	
No One	4	1.2	3	1.2
Turn pages for organist or pianist				
Acolyte	5	1.4	5	2.1
Pastor	0		0	
Usher	1	0.3	1	0.4
Others	69	20.0	59	24.3
Organist	(3)		(2)	
Choir Member	(1)		(1)	
Member of Church	(1)		(1)	
Youth	(1)		(1)	
No One	244	70.7	162	66.7

	OF 345 RESPONSES		OF 243 RESPONSES W/PROGRAMS	
	Churches	%	Churches	%
Fold worship bulletins				
Acolyte	3	0.9	3	1.2
Pastor	18	5.2	5	2.1
Usher	28	8.1	19	7.8
Others	278	80.6	212	87.2
Secretary	(31)		(25)	
Volunteer	(7)		(3)	
Altar Guild	(1)		(1)	
Greeters	(1)		(1)	
Women's Group	(1)		(1)	
Member: Pastor-Parish Relations Comm.	(1)		(1)	
No One	16	4.6	6	2.5
Change Paraments on the Altar				
Acolyte	3	0.9	3	1.2
Pastor	39	11.3	21	8.6
Usher	13	3.8	10	4.1
Others	265	76.9	200	82.3
Worship Comm. or Chair.	(13)		(10)	
Altar Guild	(7)		(4)	
Secretary	(4)		(2)	
Custodian	(3)		(3)	
Steward	(2)		(2)	
Acolyte Coordinator	(1)		(1)	
Communion Steward	(1)		(1)	
Choir Member	(1)		(1)	
No One	25	7.2	12	4.9

FUNCTIONS INDIVIDUALS INDICATED THAT ACOLYTES PERFORMED
WHICH WERE NOT LISTED ON THE SURVEY ARE:

	CHURCHES	%
Help with weddings (light candles)	13	5.3
Assist at "special services" (Memorial, Maundy Thursday, etc.)	6	2.5
Ring church bells/chimes	5	2.1
Check Chancel before worship (Including candles)	4	1.6
Lead worship (Ex.: Ask congregation to rise for 1st hymn)	4	1.6
Carry messages	4	1.6
Help with funerals	4	1.6
Light Advent Candle(s)	3	1.2
Assist Pastor (Ex.: With Membership Ritual)	3	1.2
Get water for those coughing and other "misc. duties"	3	1.2
Attend class regularly	3	1.2
Process with light	2	0.8
Recess with light	2	0.8
Tape record service (choir, sermon, etc.)	2	0.8
Lead children (Ex.: To other learning experience)	2	0.8
Hold microphone (Work with public address system)	2	0.8
Care for vestments	2	0.8
Supervision of others	1	0.4
Welcome newcomers	1	0.4
Run errands for Pastor	1	0.4
Open Bible to reading	1	0.4
Open doors	1	0.4
Turn down thermostat & lights at end of service	1	0.4
Answer telephone	1	0.4
Pass out Registration Pads	1	0.4
Assist with Confirmation Class	1	0.4

The preceding presentation summarizes the results concerning the number of churches that are using acolytes, the relationship of three factors to the existence of acolyte programs, and the duties that acolytes are performing in churches. The question can now be asked: "Are local churches in the Pacific and Southwest Annual

Conference of The United Methodist Church using FULLY
DEVELOPED acolyte programs?"

In order for the answer to be a whole-hearted "yes,"
the majority of the churches responding to the survey would
have to have indicated that they include the five criteria
described in Chapter III. This does not seem to be the
case.

The criterion that most, if not all, of the 243
churches using acolytes seem to be including in their pro-
grams is obviously that of "training." Although there was
not a question in the survey that asked specifically
whether acolytes were being "trained" to perform any
particular function, there is little doubt that this is
happening. For example, the chart on page 63 shows that
only 59 churches reported that acolytes did not have to
demonstrate proficiency in their actions before becoming
an acolyte.

The second most commonly incorporated criterion in
acolyte programs seems to be in the area of meaningful
education. As the data below clearly shows, the breadth
of topics covered with acolytes is rather narrow. The
results of the survey indicate that there is not one topic
that more than 50% of the churches are teaching acolytes,
and there are a number of important areas of education that
less than 25% of the churches are including in the educa-
tional part of their program. Less than 7% of the churches,
for example, indicated that hymnology was being taught.

IN THE LAST THREE YEARS, THE FOLLOWING CHURCHES
HAVE TAUGHT ACOLYTES ABOUT:

(asterisk indicates key areas that need to be included in all programs)

Basic concepts of worship*	114 Churches	-- 46.9%
Christian symbolism*	114 Churches	-- 46.9%
Christian Year*	110 Churches	-- 45.3%
Sacraments*	101 Churches	-- 41.6%
History of Acolytes*	58 Churches	-- 23.9%
Church Architecture*	46 Churches	-- 18.9%
Stewardship	43 Churches	-- 17.7%
Hymnology*	16 Churches	-- 6.6%
Acolyte Procedure	6 Churches	-- 1.5%
Methodism	5 Churches	-- 2.1%
Purpose and Use of Worship Area	5 Churches	-- 2.1%
Vocabulary (Definition of Terms)*	5 Churches	-- 2.1%
Bible	4 Churches	-- 1.6%
United Methodist Order of Worship	4 Churches	-- 1.6%
Service to Others	2 Churches	-- 0.8%
Doctrine	1 Church	-- 0.4%
Code of Conduct	1 Church	-- 0.4%
Church Mechanics	1 Church	-- 0.4%
Creeds	1 Church	-- 0.4%
Grace	1 Church	-- 0.4%
Local Church History	1 Church	-- 0.4%

Of the three remaining criteria of Standards, Recognition, and Activities, the next most commonly incorporated criterion by far is Recognition. Recognition, as the reader will recall, involves both acknowledgement of the service which people have given and visually setting apart the acolyte during the performing of his or her duties. Most churches in the Conference seem to be recognizing the acolyte through special garments worn during worship. As the following chart shows, over 80% of those churches with programs indicated on the survey that acolytes in their church are wearing robes.

INDIVIDUALS NORMALLY WEAR THE FOLLOWING WHEN SERVING AS ACOLYTES

Robes	198 Churches	-- 81.5%
"Sunday" clothes	56 Churches	-- 23.0%
Cross or other religious jewelry	33 Churches	-- 13.6%
Aloha Shirts	1 Church	-- 0.4%
Tennis Shoes	1 Church	-- 0.4%
Matching White dresses	1 Church	-- 0.4%

Information as to the actual types and colors of robes and religious jewelry being worn can be found in Appendix D and E.

Churches are recognizing acolytes in worship with special garments much more than they are apparently

recognizing the service and achievement of these servers.
Nearly half of all the churches who have programs responded
to one question by indicating that no formal recognition
of acolytes is taking place. Of those churches that do
recognize their acolytes for their service and/or achieve-
ment, the most common method was the presentation of
jewelry such as a medallion or pin. Dedication during a
primary worship service was a close second, the margin
separating these two being less than 3%. The difference
becomes much larger, though, when a comparison is made
between the percentage of churches that dedicate their
acolytes during a primary worship service and the percentage
that present acolytes with something tangible. Somewhere
over 20% more churches recognize their acolytes through
jewelry, certificates, cards, crosses, pencils, etc. than
through a ceremony during a primary worship service.

METHODS USED BY CHURCHES TO RECOGNIZE ACOLYTES ARE:

Presentation of Jewelry: Medallion, Pin	75 Churches --	30.9%
Dedication during primary worship service(s)	69 Churches --	28.4%
By listing names of acolytes in bulletin	69 Churches --	28.4%
Presentation of Certificate/Folders	39 Churches --	16.0%
Dedication/Installation at a time other than primary service(s)	11 Churches --	4.5%
Meals/Banquet (Breakfast/Lunch/Dinner)	11 Churches --	4.5%
Special "recognition" in worship service (Including: mention of acolyte from pulpit)	10 Churches --	4.1%
Presentation of crosses (At least two: "handmade wooden crosses)	7 Churches --	2.9%
Party/Picnic	6 Churches --	2.5%
Card/Gift/Award	5 Churches --	2.1%
Graduation Recognition/Year-end activity	3 Churches --	1.2%
Trips (to other churches)	2 Churches --	0.8%
Presentation of scriptural: pencils, bookmarks, folders	2 Churches --	0.8%
Mention acolyte and/or program in newsletter	1 Church --	0.4%
OTHER CHURCHES INDICATING RECOGNITION OCCURRING BUT NOT LISTING HOW IT IS DONE:	6 Churches --	2.5%
CHURCHES INDICATING THAT NO "FORMAL RECOGNITION OF ACOLYTES" IS BEING DONE:	106 Churches --	43.6%

Neither of the two remaining criteria of Standards and
Activities is being incorporated into programs nearly as
often as the first three appear to be. Although almost
60% of the churches are apparently praising and affirming
acolytes for performances well done, over twenty percent
may well be doing very little toward nurturing acolytes.
In response to the question: "How are relationships
nurtured with acolytes?" 53 churches (21.8%) indicated
that relationships were being nurtured in NONE of the
numerous ways that were listed on the survey (see question
#11 of the Survey in Appendix C). The data below shows
that almost all of the nurturing that is going on outside
of general praise or affirmation is within the confines of
acolyte meetings. Few churches are including in their pro-
grams activities that take the acolyte away from the church
or even away from instruction-type periods.

RELATIONSHIPS WITH ACOLYTES ARE NURTURED
IN THE FOLLOWING WAYS:

Praise and affirmation
for performance well done   145 Churches -- 59.7%

Discussion (vs. lecture) during
instruction periods   59 Churches -- 20.3%

Planned periods of informal
fellowship as a part of   30 Churches -- 12.3%
meetings

Outings/Field Trips   4 Churches -- 1.2%

Churches indicating that acolytes
are being nurtured but did not   3 Churches -- 1.2%
specify how it is being done

Overnights   3 Churches -- 1.2%

Pastor's contact   3 Churches -- 1.2%

Through Church School classes
and/or Youth Groups   2 Churches -- 0.8%

Dinners with training sessions   2 Churches -- 0.8%

The last criterion of Standards for acolyte programs in the Conference is one that does not seem to be emphasized. In discussing this area previously it was said that fully developed acolyte programs are ones that would have some level of proficiency for the acolytes' actions, that the acolytes would know something about why his or her actions were important, and that all acolytes would be either baptized, or at least moving toward being baptized.

The data on the following page is a summary of the responses that were received to question No. 13: "Before an individual can actually serve as an acolyte, does he/she need to . . ."

	NO RESPONSE		"NO"		"YES"	
	Churches	%	Churches	%	Churches	%
Demonstrate proficiency in his/her actions	44	18.1	59	24.3	140	57.6
Demonstrate an understanding about any particular information/knowledge	65	26.7	96	39.5	82	33.7
Have been baptized	48	19.8	145	59.7	50	10.6
Be in a particular grade	37	15.2	60	24.7	146	60.1
Have approval by the Pastor	41	16.9	97	39.9	105	43.2

As can be seen from the information in the table, churches are generally not setting standards in their programs that require acolytes to demonstrate an understanding about any particular information, or that require acolytes to be baptized. Only in the area of proficiency do the majority of churches seem to be setting standards.

A further indication of the little emphasis on standards in acolyte programs becomes apparent when one looks at the data on the surveys dealing with whether churches recognize acolytes according to various levels. According to the survey results, over half of the churches who have acolyte programs do not recognize them on the basis of their knowledge, performance, or years of service. What this means, then, is that when acolytes are being recognized, often they are being recognized for "just being there." The following table represents the churches which recognize acolytes according to levels listed on the survey.

Knowledge	18 Churches --	7.4%
Performance	26 Churches --	10.7%
Years of Service	39 Churches --	16.0%
Faithfulness/Dependability	45 Churches --	18.5%
Age	56 Churches --	23.0%
NONE OF THE ABOVE	125 Churches --	51.4%

CONCLUSIONS

As it has been pointed out previously, over two-thirds of The United Methodist Churches in the Conference have acolytes. Two factors that seem to be related to whether a church has an acolyte program is the liturgical orientation of the congregation and the size of the church. Churches with worship services that are at least as formal as those at Annual Conference over the past few years are more likely to have acolytes than those that have less formal services, and large membership churches are less likely to have acolyte programs than small ones. The ethnicity of the church does not seem to be a factor.

Of all of the data that was received, perhaps the most disturbing is the information that indicates the limited manner in which churches are using acolytes. Most churches with acolyte programs have acolytes light candles, and just about as many are having them extinguish candles. For many churches, however, this seems to be the extent to which acolytes are used. Acolytes can be more than just

persons to light candles. They can, for example, be of help with the sacraments. When a baptism is to take place, an acolyte can assist a family to the front of the church, or hold a Baptism Certificate, a towel, or material the minister reads. Another service that acolytes can often give effectively is to service the pews to make sure that there are enough hymnals, and envelopes in the racks, and to ensure that the pencils are in good condition. Still another duty acolytes can perform is to assist with the offering by delivering the offering plates to the ushers, and then by receiving the plates from the ushers and placing them on the altar or communion table.

One reason so many churches use acolytes only to light candles may be due to the age of the acolytes. There are numerous churches that have children in the first through the fourth grades serving as acolytes. At that age there are limitations to the scope of responsibilities that a child is capable of handling. On the following chart one finds that of the 243 churches with acolyte pro-grams, 110 churches (or 45.3% of them) have acolytes who are not yet in the fifth grade. The overwhelming majority are less than high school age.

ACOLYTES CURRENTLY IN THE FOLLOWING GRADES IN SCHOOL

NUMBER OF ACOLYTES	1-2nd Grade	3-4th Grade	5-6th Grade	7-8th Grade	9-10th Grade	11-12th Grade	All Others
At least one	1	5	11	12	4	2	0
1	4	20	13	13	13	6	6
2	10	18	33	31	19	13	5
3	1	7	9	22	7	5	
4	1	22	24	13	12	5	
5		6	11	8	4	3	
6		6	18	11	5	3	
7		2	5	6	1	2	
8		2	10	5	0	1	
9		1	3	1	1		
10		1	6	8	2		
11		2	1	0	0		
12		1	3	7	3		
13			1	1			
14			2	1			
15			4	2			
18			1	0			
20			0	1			
40			1				
Total Churches	17	93	156	142	71	40	11
Total People	32	319	784	643	222	124	16
Avg. # of People		3.4	5.0	4.5	1.6	3.1	1.5

(Grand Total: Children = 2,140 --
Avg. # per Church: 8.8 Approx.)

Although most churches use acolytes in some manner, few churches have programs that are fully developed. Of the five criteria needed for a program to be complete, training seems to be included the most, and meaningful education is used by the second largest number of churches. Here, however, there are some definite areas that need to be strengthened. Less than one-fourth of the churches indicated that they taught acolytes about the history of acolytes, and less than twenty percent taught acolytes about church architecture or hymnology.

Recognition is the criterion that the next greatest number of churches is including in their programs. This criterion would have possibly been number one if it only included the visual recognition through special garments in the service of worship. Over 80% of the churches have acolytes wear robes. Unfortunately, though, a far smaller number is recognizing the service or achievement of acolytes in other ways.

Neither of the remaining two criteria is incorporated in acolyte programs nearly as much as the other three. A rather alarming number of churches indicated that relationships were being nurtured through none of the many activities that were listed on the survey, and only 145 churches indicated that their acolytes are given praise and affirmation for performance well done.

Acolyting can help young people to develop a strong faith when it includes standards in regards to the understanding acolytes have of the meaning behind their actions. Unfortunately, as the data has shown, this does not seem to be the situation in many cases.

Chapter V

NEEDED RESOURCES FOR ACOLYTE PROGRAM

As we have seen, acolytes are individuals who help
to fulfill the "priestly function" of ministry. In order
to do this effectively, an acolyte program needs to have
in it: training, recognition, nurturing activities, back-
ground education, and standards.

In some of the areas which are not adequately being
covered in acolyte programs, there is a wealth of resources
available. In others, however, there is but little. The
purpose of this chapter will be to offer a few resources
and recommendations to local churches in those areas where
there seems to be a lack of material. Since there are
complete models of acolyte programs and advice on how to
start them available in the marketplace, this chapter will
not attempt to offer another one. One such model is Ed
Womack's workbook which C.S.S. Publishing has just recently
printed. Another one is Philip Peace's booklet.[1]

TRAINING

Introduction

Of all five criteria, the area of training is the
one where churches seem to be doing the most complete job.

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[1]For more information about these two sources, see
pp. 6-7 .

The duty that most acolytes are probably being trained to perform is the lighting of candles. There does not seem to be, however, much information about the symbolism that candles provide. A resource that is apparently needed, then, in response to this situation, is one on candles.

Often in the church's ministry with acolytes, the criterion of training is very close to that of background education. This is especially true in regard to the following resource on candles. It does not instruct the reader as to the action necessary to light candles so much as it informs the reader about the meaning behind the action itself. It is intended to be used as part of the training program in which acolytes are taught when and how they are to light the candles.

Candles

One of the images that recurs relatively frequently in the Old Testament is that of "light." In the Book of Job, for example, light is used in relation to wicked people: "Yes, the light of the wicked is put out, and the flame of his fire does not shine. The light is dark in his tent, and his lamp above him is put out" (Job 18:5-6). This is not the only manner in which light is used, however, even within the Book of Job, itself. In Chapter 29, we find "light" used in reference to Job's condition also. "Oh, that I were as in the months of old, as in the days

when God watched over me; when His lamp shone upon my head, and by His light I walked through darkness . . . ." (Job 29: 2-3).

In the New Testament, Christ comes to be seen as the "light." In the Fourth Gospel, Jesus says: "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life" (John 8:12).

Although it is not known whether the candle preceded or succeeded the oil lamp in history, it is clear that during biblical times, the people of Israel used lamps rather than candles. In a country where olive oil was so abundant, it is doubtful that there was much need to have candles.

When the Christian Church began meeting in catacombs for worship because of persecution, one of the sources that was used for light was candles. By the third century, the light from candles as well as from torches and lamps was seen as symbolic. St. Jerome gives reference to illumination as a "sign of perfect joy." It was actually not until the end of the first millennium, though, that candles were regularly placed on the altar for worship services.[2]

Today, candles are often used in churches to help beautify a chancel area. They can also serve as symbols of numerous ideas and concepts.

_____

[2]For more information, see pages 13-14.

The following represents the meaning a church may wish to attach to various configurations of candles, and some suggestions in lighting. Resources that were used in developing the descriptions are in APPENDIX M: Selected Resources on Candles.

ONE CANDLE: Also known as the "paschal candle"
When one candle is used, it is placed on the
Gospel side of the altar, the left side as the
congregation faces it, as a symbol of the risen
Christ. In liturgical churches, it is lighted
on the Saturday evening before Easter and at
all services from that point until Ascension
Day (40 days after Easter). It may also be
lighted for baptisms to emphasize the resur-
rection nature of the event.

TWO CANDLES:
Two candles on the altar symbolize that Jesus
was truly God, and truly man. When one acolyte
is assigned to light both candles, the acolyte
shall place an emphasis on the divinity of Christ
by first lighting the candle on the Epistle side
(right side as the congregation faces the altar),
and then the candle on the Gospel side. When
extinguishing the candles, the order shall be
reversed.

THREE CANDLES:
Three candles on the altar symbolize the trinity:
Father, Son, and Holy Spirit.

FOUR CANDLES:
Four candles symbolize Matthew, Mark, Luke, and
John. When four candles are used as a part of an
Advent Wreath or log, the first one lit is the
Prophecy Candle, the second is the Bethlehem
Candle, the third is the Shepherd's Candle, and
the fourth is the Angel's Candle. The tallest
candle in the middle is lighted on Christmas and
it is the Christ Candle.

FIVE CANDLES:
Five candles can represent: the five loaves of
bread that, along with two fish, were able to feed
five thousand people (Luke 9:13); or the five
wounds of Christ.

SIX CANDLES:

"When six candles are used, three on each side
of the cross, they are called 'office lights.'"
This term comes from the use of six candles
"during the canonical offices (services), Matins,
Lauds, Prime, Terce, Sext, None, Vespers, and
Compline." Usually, two additional candles were
left unlit unless the Lord's Supper was celebrated.

When six candles are used today, they symbo-
lize the six days of creation; and the fact that
our worship is never "perfect." The number "six"
has traditionally been seen as imperfect: "One
less than the perfect number seven."[3]

SEVEN CANDLES:

Seven candles symbolize the seven gifts of the
Spirit (Revelation 5:12): blessing, glory, wisdom,
thanksgiving, honor, power, and might.

The first candles lit are always those that
represent Jesus (which are usually on the altar).
When one acolyte is used to light those on a cande-
labra, the first candle lit (after those on the
altar) is the one closest to the epistle side of
the altar with the remaining candles on the cande-
labra coming next. The first candle lit on the
candelabra on the gospel side is again the one that
is closest to the altar. This order places a proper
emphasis on the presence of Christ.

The candles are extinguished in reverse order.
When two acolytes are used to light candles, they
shall each light one side of the altar, with two
candles being lit together each time.

When candelabra are used that have a continuous
descending height of candles, the highest candles
shall be closest to the altar. The reason for this
is one of safety; there is less likelihood that
one's garments could catch on fire when the cande-
labra is arranged in this manner. The one exception
to this is if the candelabra are needed to actually
give light for reading. In this case, they should
be reversed.

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[3]Norman D. Miller, "Training the Acolyte" (Seattle:
University Temple [United Methodist Church], 1970), pp. 23-4.
(Mimeographed.)

RECOGNITION

Introduction

One of the areas of acolyte programs that at first seems to be the best developed is the recognition churches give to acolytes while they are assisting in worship. Over 80% of the churches with acolyte programs have their acolytes wear robes. Unfortunately, however, the type of robe and the accessories which are used with them do not seem to have been well thought out in all cases. For example, over 7% of the churches who have acolytes in robes also have them wear stoles. While there is certainly some doubt as to what exactly is meant by a stole because of the extremely loose manner in which this term is used today, there apparently are some churches who have taken a vestment which properly should be worn only by ordained persons and have given it to acolytes to wear.

Another example of a selection of vestments that may not be well thought out is the use of cinctures with acolytes. Five churches responded in the survey that their acolytes use a corded sash, cincture, or rope. When cinctures are worn, the cassock, robe, or alb must be straightened out when one stands up or the robe will not hang properly. While this is not a particularly difficult thing to accomplish, it is one more thing to remember, and young acolytes might well forget. An off-setting benefit

to this disadvantage would be if the cincture drew attention to the Christian year by changing color with the season.

What is most important in the selection of vestments for acolytes is for form to follow function. If, for example, a church chooses to have its acolytes wear a cassock (which tends to fit a majority of bodies better than a choir or academic-shaped robe does), the overgarment should in most cases be a cotta rather than a surplice. A surplice is fuller and longer than a cotta and would be more likely to be caught on furnishings or to catch fire.

According to the results from the surveys, 14 churches dress their acolytes in a cotta, while 31 have them wear a surplice. Whether this is actually the case, however, is somewhat doubtful because of the nature of the responses that were used to describe the robes. Twenty-three churches described the vestment that acolytes wear above the waist with the general terms of "top" or "upper." Another illustration of the loose manner in which respondents described robes is the mention of a robe with "front panel." The name for a straight, broad panel of cloth which is worn over the neck is "scapular," which may well have been what the respondent actually meant.

A need that seems to exist, then, is for United Methodists, including acolytes and their leaders, to become better informed as to the proper term for the special

garments that are worn in worship. A resource that can be used to start this process is the Vestment Glossary in Appendix L.

An area of recognition that is in need of strengthening much more than vestments is the manner in which churches are recognizing the service acolytes are giving. Over 43% of the churches with acolyte programs indicated on the survey that there was no "formal recognition of acolytes." Only about one third of the churches are apparently recognizing their service with any type of installation or dedication.

A very appropriate time to install acolytes is on the first Sunday of February. Roman Catholic, Lutheran, and Anglican Churches observed the festival of "Candlemas" on February second for centuries. This festival takes its name from a seventh-century custom of carrying lighted candles in a procession in memory of Simeon's words at the presentation of Jesus in the temple when He was a child.[4]

> Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation which thou has prepared in the presence of all peoples, a light for revelation to the Gentiles and for glory to thy people Israel. (Luke 2:29-32, K.J.V.)

Candelmas, which has also been called "The Purification," has been a time when Roman Catholics consecrated the candles

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[4]C.H. Spurgeon, Sermons in Candles (New York: American Tract Society, 1891), p. 26.

that were to be used in their churches for the forthcoming
year. Since the image of "light," and the use of candles
is at the very heart of acolyting, this would be an excel-
lent point in the year, then, to have the acolyte installed.

The "Order for the Installation of Acolytes" which
follows recognizes the importance not only of the commitment
of the acolytes themselves, but also of the support of the
parents/guardian/friend of the acolytes as well as the con-
gregation as a whole. While there are some churches that
are including a congregational response in their orders, and
there are other churches that include a recognition of the
support parents give to the program, few, if any churches
include both of these elements.

The basis of a number of services that are currently
being used in the Annual Conference seems to be an article
by Claude A. Ward.[5] The format and many of the phrases used
in local-church installation and dedication services are the
same as the service that appeared in Ward's article. Al-
though the service is still very useable in many respects,
there are some points in which it needs to be revised. One
section, especially, is the address that is made "To the
parents of the acolytes." The text is written with the as-
sumption that only boys serve as acolytes, and that their

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[5]Claude A. Ward, "How to Develop an Acolyte Program
in Your Church," Music Ministry, 3, 11 (July 1967), 6-9.

parents would be willing, and able, to be in worship on the day when the boys are installed. Both of these assumptions are no longer valid today.

Order for the Installation of Acolytes[6]

ADDRESS TO THE CONGREGATION: Pastor
> An important part of this church's ministry is our acolyte program. The term "acolyte" is from a Greek word ("akolouthos") which means follower or attendant.
> Since the middle of the third century, acolytes have been assisting the clergy to carry out their worship responsibilities by performing a variety of services. Those who are installed today as acolytes will: (*List duties acolytes will carry out*).

PRESENTATION OF NEW ACOLYTES
(By Acolyte Director, Usher, or other member of congregation)
> I recognize that service in the sanctuary, as in the days of Samuel, is an honor and privilege; and with this in mind, I present the following persons for consideration: (*Here the names of the candidates are read*).

TO NEW ACOLYTE CANDIDATES
> In the Gospel of John we read that Jesus said: "My sheep hear my voice, and I know them, and they follow me; and I give them eternal life" (10:27). As an acolyte, you will be asked to do many things, but most of all you will be expected to follow Jesus.
>> Do you want to follow Jesus?
>> RESPONSE: I do.
> In the Gospel of Matthew we read that Jesus said: "If any man would come after me, let him deny himself and take up his cross and follow me." As an acolyte, you will be expected to serve unselfishly.
>> Do you believe service as an acolyte is a labor of love for Jesus Christ?
>> RESPONSE: I do.
> Who is willing to help you fulfill the responsibilities of an acolyte?
> (*At this time, each candidate may introduce his/ her parents, guardian, and/or friend.*)

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[6]Services that were closely examined before constructing the one which appears in this project are listed in APPENDIX N: Unpublished Acolyte Ceremonies and Services.

TO THE PARENTS/GUARDIAN/FRIEND
You have a special place in the lives of those who
stand before us with a desire to serve as an acolyte.
They have looked to you for strength and guidance in
the past, and now turn to you for support to fulfill
the responsibilities of an acolyte.
Will you give your child (and friend) the
encouragement and assistance he (or she) will
need to serve effectively as an acolyte?
RESPONSE: I/We will.

TO THE ACOLYTE CANDIDATES
You have heard your Parents (and Guardian/Friend)
pledge their support. Do you now in the presence
of God and this congregation wish to accept the
responsibilities of an acolyte in this church?
(GROUP) RESPONSE: I do.

PRESENTATION OF RETURNING ACOLYTES
ACOLYTE DIRECTOR OR USHER: We are pleased that the
following persons who have already served as
acolytes have indicated a desire to continue
to serve in this manner. As I call your name,
please come forward.
PASTOR: *(To each returning acolyte as he/she comes
forward;)* Do you, NAME, wish to continue to serve
as an acolyte in this church?
RESPONSE: I do.
Who will support you in your desire to serve?
*(Each acolyte may introduce his/her parents,
guardian, and/or friend.)*

INSTALLATION OF ACOLYTES: Pastor
You have accepted the duties of an acolyte, and I now
accept you as a member of our acolyte program. May
you serve faithfully, and ever love the beauty of God's
House.

PRESENTATION OF THE SYMBOL/CERTIFICATE OF AN ACOLYTE
As someone who has been marked for a special place in
our worship, receive now this symbol of your position
and commitment *(Or: . . . receive now this Certificate
which recognizes your position and the commitment you
have made this day.)*

CONGREGATION
We rejoice to recognize you as acolytes, and are glad
that you will be serving God in this way. We will sup-
port you in your tasks with our prayers and with our
love.

CLOSING PRAYER: Pastor
      Almighty and everlasting God, we ask your blessing
upon the installation of acolytes here in your House.
We pray that it is pleasing in your sight.
      For those individuals who today have accepted the
responsibilities of being acolytes, we ask that You
grant them a sense of meaningful participation and joy
in their service. May they carry out their duties in
a manner that Christ Himself may be seen through their
appointed tasks.
      For those of us who are touched by their service,
may we have an appreciation for their dedication, as
well as a deeper sense of worship. Through their
presence may we renew our commitment to deny OUR-
selves and take up the cross of Jesus and follow him.
Amen.

CHARGE TO THE ACOLYTES
    PASTOR: Go and serve the Lord!
    ACOLYTES: We go to serve.

STANDARDS

If acolyte programs are to be effective, churches need to set standards in regard to the proficiency of acolytes' actions. One method that has been used with success both to test and to improve an acolyte's ability to perform his or her duties is to have the acolyte carry out the appropriate duty in front of other acolytes, and then to have individuals in the group tell the acolyte one thing that he or she did well, and something he or she could do to improve his or her performance. Often it can be helpful to have the Pastor or Acolyte Director perform the duty and to have the group critique his or her performance before the acolytes go through this process.

Proficiency in action is not enough, however. Standards are also necessary in the understanding acolytes have of the meaning of their actions. One straightforward method that has been used to determine an acolyte's knowledge has been written tests over material the acolytes are expected to know. Acolytes can be tested in other ways, too. For example, after being taught the names of various sections of a church while on a tour of a facility, acolytes might be asked to draw a floorplan of the church and to label various portions, or they might be asked to verbally describe the areas and furnishings that are used during particular parts of a worship service. (i.e.: Where does the minister usually stand when giving a sermon?)

NURTURING ACTIVITIES

One of the criteria of a complete acolyte program that is extremely underdeveloped in the churches of the Pacific and Southwest Annual Conference is that of nurturing activities. Less than 60% of the respondents of the survey indicated that the acolytes in their church were even given praise or affirmation for performance well done. It is important for those working with acolytes to provide settings where necessary nurturing can take place. Sometimes this can take place in one-to-one situations, sometimes it can happen during acolyte meetings, and at other times it occurs during activities that may or may not deal with acolyte education.

When choosing an activity for acolytes one must ask first and foremost: "What is the purpose of the activity?" Is it to provide a setting where nurture can take place easily, and naturally--or is it to provide training or entertainment?

Often an activity can have two or more purposes, such as a trip to a Jewish temple followed by a swim party at an acolyte's home. No matter what the activity is, however, the purpose for having it must be clear. Once the purpose(s) are firmly in mind, the leader of the activity would do well to keep in mind the following issues:

SUITABILITY
Some activities are better suited for one age group
than another. For example, miniature golf is a fine
activity if the group does not include lower ele-
mentary children. This age group would have a dif-
ficult time handling such an activity. Or, on the
other hand, if the group does not include junior high
students, perhaps a visit to a petting zoo would be
suitable.

POSSIBILITIES FOR INTERACTION
If the activity is intended to provide a setting where
nurturing can take place, then it needs to be something
where there can be some interaction. A trip to an ice
skating rink would be much more effective in this regard
than a trip to the movies, and a picnic or trip to the
beach would be more effective than ice skating because
the level of interaction among the group and its leaders
is even higher in these settings than in a building
with many other people.

ELIGIBILITY
Who is eligible and expected to attend an activity?
Is it an activity in which parents, brothers and
sisters may participate, or is it limited only to
acolytes? If one of the purposes of the activity is
to recrui- more acolytes, it will include a group much
different than if it is designed in part to recognize
perfect attendance for a few acolytes.

DESIRABILITY
What is the interest level among the acolytes for the
activity? If most of the acolytes, for example, have
just visited a zoo they might not be very enthusiastic
about going again. An approach to this criteria that
is amazingly overlooked far too often is to simply ask
the acolytes themselves what they would enjoy doing.

COST
If it will cost money, who is responsible for paying
for the activity? If it is the church, proper pro-
cedures to secure the funds will need to be followed.
If it is up to the acolyte and/or his/her family, are
they capable of covering the expense (without feeling
pushed)?

TRANSPORTATION
Some activities can be held at the local church or
within walking distance of the facilities and provide
a fine setting for the purpose of the activity.
Others, however, require the group to travel. When-
ever the group needs to travel, proper authorization
must be obtained from the acolytes' parents and/or
guardians; and the cost in time and money must be
weighed against the value of the setting and activity.

EDUCATION

Although meaningful education seems to be the

criterion that the second largest number of churches are

including in their programs, much more could be done in

this area. Survey results indicated that there was not

one subject that fifty percent of the churches were teaching

acolytes. The four most common subjects, listed in order of

priority, were: basic concepts of worship, Christian

symbolism, the Christian year, and the sacraments. Subjects

that are also in need of emphasis are: history of acolytes,

church architecture, and hymnology. Since this project has

already traced the historical development of the acolyte,

and since there are some good summaries of the history that

have already been written (example: Phil Peace's brief

description in his book), additional material of this

nature will not be offered here.

Resources for hymnology that can be used easily

with acolytes do not seem to be available. This may well

be due to the fact that many Christians do not recognize

the importance of hymnody. Wilson T. Hogue expressed the

need for greater emphasis on hymnody for his generation

and for today when he said:

> The hymnody of the Christian Church is deserving of
> much more attention than it generally receives from
> the Christian public. Its influence in the past has
> been incalculable, and it is today one of the most
> powerful instrumentalities in use for the diffusion
> of Christian truth and for the culture of the
> spiritual life.[7]

The difference between the words hymnody and hymnology is

that the latter refers to the comprehensive study of song

literature, while hymnody refers to all song literature.

One way that acolytes can be introduced to hymnology is

through a presentation and discussion of a major figure

in hymnody. A class session using this concept will be

presented in the coming pages.

Church architecture is another area, like hymnology,

in which few resources are available that are easily used

with acolytes. The study of church architecture is needed

in an acolyte program because, through an effective pre-

sentation in this area, an acolyte can become more familiar

with the structure where he or she serves, more knowledge-

able about the history of the church, and most importantly,

more aware of the nature of worship. Another resource,

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[7]Wilson T. Hogue, Hymns That Are Immortal (Chicago:
S. K. J. Chesbro, 1907), p. xiii.

then, that will be offered will be an outline of a class
session that can be used to teach acolytes a little about
church architecture.

Lesson Plan for Session of Hymnody

Purpose: to introduce acolytes to the contributions of
    Charles Wesley to hymnody.

Special preparations needed for session:
    Have copies of The Methodist Hymnal ready to distribute
        to every participant
    Arrange to have a pianist or organist present to play
        hymns, and someone who can lead singing

Introduce lesson: (distribute hymnals)

    Explain that the focus of the session will be on hymns
        that Charles Wesley wrote. Ask the acolytes to
        identify a hymn that Wesley wrote.

    Exercise: show acolytes how the "Index of Composers,
        Authors, and Sources" (#848 in the hymnal) can be
        used to find the hymns which Charles Wesley com-
        posed.

Present brief history of Charles Wesley

    Helpful references for constructing history:

        Bailey, Albert Edward. The Gospel in Hymns:
            Backgrounds and Interpretations. New York:
            Charles Scribner's Sons, 1950.
        Companion to the Hymnal: a handbook to the 1964
            Methodist Hymnal, ed. Emory Stevens Bucke.
            Nashville: Abingdon Press, 1970.
        Goodenough, Caroline Leonard. High Lights on
            Hymnists and Their Hymns. New York: AMS
            Press, 1974.
        McCutchan, Robert Guy. Hymns in the Lives of Men.
            The First Annual Southwestern University
            Lectures, Georgetown, Texas, 1943. New York:
            Abingdon-Cokesbury Press, 1945.
        Northcott, Cecil. The Use of Hymns in the Life of
            the Church. Ecumenical Studies in Worship
            No. 13. Richmond: John Knox Press, 1964.
        Ryden, E. E. The Story of Christian Hymnody. Rock
            Island, IL: Augustana Press, 1959.

Include:

Born at Epworth, England in 1708 (Goodenough, p. 164)

Next to youngest of nineteen children (Ryden, p. 279)
Brother -- John; considered to be the "Father of Methodism"

Parents:
Father -- Samuel, Parish clergyman
Composed at least one hymn (Ryden, p. 279)
Mother -- Susanna; taught Charles at early age

Attended Westminster School in London as a child
"It was a tough experience for an undersized boy of eight. He and his schoolmates rose at 5:15 a.m., which in winter was long before daylight, washed in the cold cloisters super-intended by monitors, attended Latin prayers, then studied Latin till breakfast at eight. Classes till dinner at noon, followed by 'contrues' (translation) for two hours; then after an interval, studies were resumed till supper time. Bed at eight. The boys had to talk Latin at all times. Then there were the older boys to get along with, many of them rough customers who were glad to perpetuate the brutal traditions of the school. Charles gave proof of his grit by defending a small Scottish boy named Murray against the school bully." (Benson, p. 82.)

One of the people who was first called "Methodist"
When Charles and his brother John were students at Oxford University, "they became dissatisfied with spiritual conditions among the students. Soon they formed an organization devoted to religious exercises. Because of their strict rules and precise methods, they were nicknamed 'the Methodists,' a name that afterwards became attached to their reform movement." (Ryden, p. 280)

After graduation

Became ordained Anglican clergyman

At 27 -- went with John to Georgia as
        Secretary of Governor Oglethorpe

1736 -- returned to England

1738 -- received conversion and began writing
    hymns. "The 'conversion' of Charles
    released within him his gift of song.
    On the very next day he wrote his first
    hymn, 'Where shall my wondering soul
    begin.' Thereafter hardly a day or an
    experience passed without its crystal-
    lization into verse. Charles composed
    in his study, his garden, on horseback
    --anywhere. The result, 6500 hymns on
    hundreds of Scripture texts and on every
    conceivable phrase of Christian experi-
    ence and Methodist theology. Sensing
    their tremendous use in arousing sinners,
    encouraging saints, and educating all in
    the mysteries of Christian faith, John
    began to select and publish hymn-tracts
    in small collections; others were larger,
    the hymns grouped according to subject.
    Over a period of fifty-three years the
    total publications numbered fifty-six!"
    (Benson, p. 84)

Wrote many hymns on horseback
    "As an old man in London, Wesley kept a
    stock of small cards in his pocket and,
    as he jogged along on his little pony,
    might be seen now and then jotting down
    a stanza of the hymn he was mentally
    composing. Once his horse stumbled and
    fell on him, spraining his hand, which
    he said 'spoiled my hymn writing that
    day.'" (Goodenough, p. 165)

Has been called "the greatest writer of hymns the
    world has every known. Neither in output nor
    content has anyone exceeded or excelled him."
    (McCutchen, p. 21)

Helpful reference for discussing hymn traits and tunes:
Eskew, Harry and Hugh T. McElrath. <u>Sing With</u>
<u>Understanding: An Introduction to Christian</u>
<u>Hymnology</u>. Nashville: Broadman Press, 1980.

Discuss: What are some characteristics of the hymns of
Charles Wesley?

Approach: Have acolytes turn in hymnals to a few of
the following hymns and encourage them to look for
the trait each hymn has.

#1 -- "O For a Thousand Tongues to Sing"
NOTE: Was written "For the Anniversary Day
of One's Conversion" (Companion, p. 309)
TRAIT: Autobiographical and evangelical in
nature.

#118 -- "Jesus, the Sinner's Friend, to Thee"
NOTE: Originally had thirteen four-line stanzas
TRAIT: Text based on scripture, but does not
stay strictly to it (Eskew, p. 124)

#126 -- "Jesus, Lover of My Soul"
NOTE: Wesley was "deeply perplexed by spiritual
difficulties one day, when he noticed
through his open study window a little
song bird pursued by a hungry hawk.
Presently the bird fluttered exhausted
through the window and straight into the
arms of Wesley, where it found a safe
refuge. Pondering this unusual incident,
the thought came to Wesley that, in like
manner, the soul of man must flee to Christ
in season of doubt and fears."
(Ryden, p. 281)
TRAIT: Has poetic value (Eskew, p. 124)
Teaches theology (Eskew, p. 125)

#227 -- "O How Happy Are They"
NOTE: This hymn is found in section of hymnal
marked "Hope, Joy, and Peace"
TRAIT: Has note of joy and confidence
(Eskew, p. 125)

Discuss: What do Charles Wesley's hymns sound like?

Introduce: Many Wesleyan tunes were "highly florid
   and repetitive; others, however, . . . were simple
   and folklike in style . . . many of the tunes are
   unforgettable. To whistle them is to bring to
   mind the memorable texts with which they are matched,
   and thereby one can be mysteriously confirmed again
   in the faith. And this is precisely what the
   Wesleys hope for." (Eskew, pp. 125-6)

Approach: Have the acolytes listen first to each of
   the hymns below, and then have them sing or hum
   them. (Groupings are from Eskew, p. 126)

   Flowing, suave type tunes:
      Richmond -- #130: "What Shall I Do My God
         to Love"
      Irish -- #282: "O For a Heart to Praise My
         God"

   Florid nature:
      St. Martin's -- #507: "Come, Let Us Use the
         Grace Divine"

   Folk style (similar to Moravians):
      Savannah -- #309: "Jesus, Lord, We Look to
         Thee"
      Amsterdam -- #15: "Praise the Lord Who Reigns
         Above"

Notes:

   Teaching Technique: Since elementary and junior
      high youth can often be self-conscious abou'
      themselves and may, then, be reluctant to
      sing--it is important that the leader set an
      example by singing or humming each hymn, re-
      gardless of whether or not he or she may be
      leading the songs.

   Helpful references which deal with how to teach
      hymns:

      Egge, Manus A., and Janet Moede, eds. Hymns
         --How to Sing Them. Prepared under the
         auspices of The Commission on Worship
         and Church Music, The American Lutheran
         Church. Minneapolis: Augsburg, 1966.

Vasey, Donald Edward. "Music in the Church
School: A Manual for Leaders." Master
of Theology Thesis, University of
Southern California, 1947.

Closing the Session

Ask the acolytes to share something that they learned
during the session, and then end with prayer.

Lesson Plan for Session on Church Architecture

Purpose: to introduce acolytes to the reasons why churches
look the way they do.

Special preparations needed for session:
Set up an area where acolytes can comfortably sit at a
table and see a chalkboard or large newsprint hung
on a wall
Have pencils, rulers and paper available
Have pictures available of various churches and
buildings that can be shown from the front of
the room

Introduce lesson:

Take the acolytes on a tour of the area of the church
where the congregation regularly meets for worship.
While on the tour, make note of the names of various
parts of the church and its furnishings.

Helpful resource:
Appendix J.: Glossary of Architectural Terms

Discuss: How does the church in which we worship differ
from other churches?

First, ask the acolytes to identify other churches that
are located nearby.

Secondly, ask the acolytes to draw a picture or diagram
of a church (preferably other than his or her own)
that he or she has seen from the inside (in order
to save class time, this could be done as a home-
work assignment).

Thirdly, ask the acolytes who drew their own church to
BRIEFLY describe their work, and then ask the aco-
lytes who drew other churches to describe their
pictures AND to tell how they think it is different
from their own church.

Present major concepts of worship in American Protestantism.
According to James F. White, the two dominant concepts
are:

1) "worship as a matter of feeling"

"The emotive factors are those which are primarily
directed toward arousing and maintaining certain
emotions. They seek to produce an effect on the
worshiper in order that he might receive a certain
experience from having worshiped. Frequently this
is done by creating an atmosphere with the inten-
tion of inducing a mood in the mind of the wor-
shiper."

2) "worship conceived of as basically work performed
   in God's service" (liturgical factors)

"On the other hand, the liturgical factors seek to
provide tools and space for the performance of
worship. The concern here is with work done
rather than experiences felt."

James F. White, Protestant Worship and Church Architecture
(New York: Oxford University Press, 1964), p. 26.

Discuss: What are the feelings acolytes have about churches?
"Though we rarely think about it, every building we en-
counter elicits from us some response, especially when
we enter it." (White, p. 27)

Display pictures from magazines of various buildings
such as: a house, hospital, office complex, super-
market, etc.--and ask the acolytes to describe the
feelings they have about the structures. For
example, a picture of an airport terminal might
evoke a feeling of vastness.

Then display a few pictures of churches and ask the
same question.

Finally, ask the acolytes about the feelings they have
when they enter their church.

Discuss: How have different understandings of worship
affected the architecture of churches?

Diagram for the acolytes the Cathedral of St. Peter at
Geneva (Figure 1), and explain that:
In the Middle Ages, many churches were con-
structed in a way which provided a setting where
the eight daily offices could regularly be recited
by the monastic community, and where the congre-
gation could also come to worship. A rood screen,

which was first developed to keep drafts away from
the priests when the offices were read at night,
separated the clergy from the congregation (White,
p. 69). "The priests met in the choir (B) around
the high altar (C) and the bishop's throne (D)."
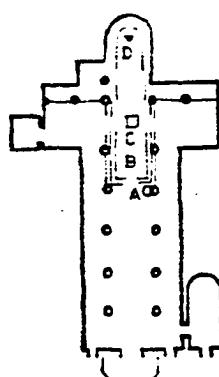
Figure 1   Figure 2

Andre Bieler, Architecture in Worship: The Christian Place
of Worship (Philadelphia: Westminster Press, 1965), p. 58.

Diagram the same cathedral after it was transformed by
    Calvinism (Figure 2) and point out that:
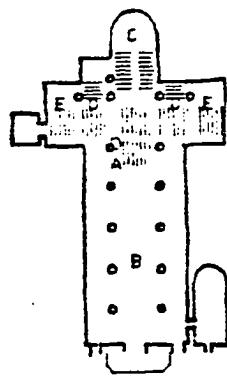   "The pulpit (A) was placed by the first pillar
    on the left, so that it would be in the centre of
    the congregation who sat convergently in the apse,
    the transept and at the front of the nave. The
    pews in tiers (C & D) formed a kind of amphi-
    theatre around the preacher, extended by the ter-
    raced galleries in the transept (E). The communion
    table was only set when the Lord's Supper was to be
    celebrated." (Bieler, p. 58)

Ask the acolytes what the changes say about the changed view of worship.

Include in the discussion:

> Worship seen as the work of the whole congregation, rather than the priests

> Emphasis is placed on preaching

> The presence of God is no longer seen as having any particular "localisation" (Bieler, p. 58)

Discuss: How does the architecture of our church reflect this congregation's view of worship?

Close session with prayer

Chapter VI

SUMMARY AND CONCLUSIONS

REVIEW

Acolytes have assisted in worship in various
capacities since at least the third century. Pope Cornelius
mentions acolytes in a letter to Fabius, Bishop of Antioch,
in 251. Acolytes in The United Methodist Church today dif-
fer from the acolytes which developed in the Roman Catholic
Church in numerous ways and are in fact closer to the Altar
Boys than the acolyte. Five differences between acolytes
today and acolytes in the early church are as follows.
First, although acolytes are still very much connected with
candles, the light they provide is almost entirely symbolic
rather than functional in nature. Secondly, acolytes today
tend to be assigned responsibilities that are more limited
than in the beginning. Less than a third of the churches
using acolytes in The United Methodist Church, for example,
have them assist with the sacrament of communion, which was
an important function in the early church. Thirdly,
acolytes are seen as a ministry of the laity. Rather early
in the development of acolytes, the position came to be a
step toward becoming a deacon. Fourthly, there are just
about as many churches who use girl acolytes as boy acolytes.
This situation is one that has probably just changed within

the last ten years or so. Most of the material that was written before the early 1970's generally only referred to acolytes as boys. Fifthly, acolytes in The United Methodist Church are children and youth while acolytes have historically been adults.

Today churches have a rich opportunity to help develop the faith in young people by providing fully developed acolyte programs. Unfortunately, however, although 70 percent of the United Methodist Churches in Southern California, Arizona, Southern Nevada, and Hawaii use acolytes, there are many fewer which have complete programs. To be a fully developed, or complete program it must include: training, recognition, nurturing activities, background education, and standards.

According to the results of a survey which was mailed to nearly 500 churches in the Pacific and Southwest Annual Conference, most United Methodist Churches do an adequate job of training acolytes how to light candles before a service of worship, and a large majority are recognizing the place of acolytes in worship by having them wear some type of robe. But far fewer churches are educating their acolytes as to the meaning of their actions and of the church, and still fewer churches are adequately recognizing acolytes through a service of installation or recognition. (106 of the 243 churches with acolytes indicated that there was no "formal recognition" of acolytes.)

Even fewer churches are incorporating any substantial
nurturing activities in their programs or a satisfactory
set of standards. The criterion of standards is especially
slack in regard to baptism. Numerous churches have ad-
mitted children into their acolyte programs without even
inquiring as to whether that person has been baptized.

While there are adequate resources available in
some of the specific areas in need of strengthening, there
are other areas where there are few resources. In an
attempt to fill some of this gap, material dealing with
church architecture, hymnology, vestments, nurturing
activities, and the nature of candles was developed and
then presented in Chapter V of this project in the hope that
these resources might prove helpful to local churches.

IMPLICATIONS OF PROJECT

According to the results of the survey in Chapter
IV, many churches are using acolytes in a manner that is
more limiting than necessary or helpful in facilitating
the development of faith in acolytes. If every church
viewed acolytes as individuals who assist with worship,
rather than just someone to light candles, the following
changes might well occur:

A minimum age would be set.

At the present time 25% of the churches with acolyte programs do not have a minimum grade, and at least 17 churches open their program to first and second graders. By using children in lower elementary grades, the church limits the duties that acolytes can handle by the simple fact that children of that age are not capable of handling much more than the lighting of candles.

More acolytes would serve past the seventh and eighth grades.

Fewer than 17 percent of all acolytes are above the eighth grade.

There might also be more churches using "Senior Acolytes" who would be charged with additional responsibilities beyond that of other acolytes. A system using Senior Acolytes has great potential for being an effective leadership training forum, also.

Acolytes would be given more resonsibilities. For example:

Assist with the sacrament of Baptism by leading a family to the front of the church or by holding a Certificate of Baptism and a towel.

Only 83 churches indicated that their acolytes helped with baptism.

Serving pews by making sure that there are enough envelopes, hymnals, etc. in each rack.

Four churches with acolyte programs indicated that the Pastor was involved with the servicing of pews. Acolytes could free the Pastor from this frequently time-consuming task.

Fold bulletins.

While most churches apparently use staff during the week to accomplish this task, five churches indicated the Pastor folded bulletins. By having an acolyte fold bulletins, the Pastor might well have more time to work on something else.

An additional benefit of giving acolytes more responsibilities is the symbolism that is often added to the church's worship.

For example, there are 18 churches which have acolytes bring forth the "light of Christ" by lighting candles but who do not also have them extinguish the candles. By lighting a candelighter from a Christ candle before extinguishing it, and then carrying the light through the congregation

and out to the Narthex an acolyte can effectively
remind the congregation of its responsibility to
carry the "light of Christ" out into the world.

Another opportunity for added symbolism that
many churches are missing is having acolytes
carry the Altar Bible into and out of the sanctuary.
The bringing forth of the Word of God into the midst
of the congregation is a powerful symbol that only
33 churches are using. This particular function
can also be used to acquaint acolytes more fully
with the Bible if they are routinely expected to
turn the Bible open to the scripture lesson for the
day.

One of the results of the survey which has a special
impact on the style of education that the churches use with
acolytes is the number of acolytes in each church. On the
average, there are fewer than nine acolytes per church.
Only three churches out of the 362 that responded to the
survey have 15 or more acolytes involved in their program.
Realizing this, it is not surprising that only 17 churches
have acolyte meetings every week, and almost 25% of the
churches apparently do not have any set pattern of instruc-
ting their acolytes.

Perhaps occasional "Acolyte Festivals" are needed
where Pastors, Acolyte Directors, and acolytes could all
come together for a morning or an afternoon of worship and
workshops. People with expertise in areas such as hymnology
or church architecture could teach acolytes about these
disciplines, while workshops for Acolyte Directors might
focus on administrative concerns. The format might well

be not unlike the regional Bell Choir Workshops that are held from time to time in the Conference.

DIRECTIONS FOR FURTHER RESEARCH

Although the instrument used to determine the scope of acolyte programs today was more than adequate in providing the data necessary to test the hypothesis of this project, and although research was done in tracing the development of the acolyte in history, there are still some questions which remain unanswered and which at this point must be left for further work. Questions that might well prove beneficial to answer are:

What is the role parents have in acolyte programs?
Does the level of parental involvement make a difference in the quality of the program, or the number of children involved?

To what extent can mentally retarded and physically handicapped persons be included in acolyte programs?
How much shall the criterion of "standards" be relaxed in order to allow these persons to participate, or are the gifts these individuals have to give better used for the Lord's work in other areas of the church's life?

What is the relationship of acolyte programs to other programs and activities of the church such as:
Church School
Youth Fellowship Groups
Confirmation Class

What words and concepts are acolytes expected to know? Many acolytes probably know what the Chancel is, but do they know what a cincture is?

Do acolytes understand what "ministry" is?
If an acolyte were asked to define what a "minister"
     is, how would he or she respond?
Do acolytes know the difference between: Elder,
     Deacon, Diaconal Minister, and a Layperson?

Is there a universal "Code of Conduct?"
     More than one church included an actual "Code of
     of Conduct" in the acolyte material which was
     returned with the survey, and other churches seem
     to expect their acolytes to act in certain ways
     while serving.

How many churches use Acolyte Directors, Mothers, or
     Coordinators?
What are the responsibilities of Acolyte Directors?
What impact do they have on the quality of acolyte
     programs?
          The information about Acolyte Directors
          received as a result of the survey is rather
          sketchy at best.

How were acolytes used (if at all) in early "Protestant
     Churches," as well as in American United Methodist
     Churches before 1900?
          The research that was done for this project did
          not uncover any specific references to acolytes
          during these two periods of history.

CONCLUDING STATEMENT

     Acolyte programs can be an effective tool for local

churches to use in attempting to help young people develop

their faith. Acolyte programs are at their best when they

are fully developed and are therefore much broader than

simply a system which has children lighting candles before

a worship service.

     There is much that can be done to improve acolyte

programs throughout the Pacific and Southwest Annual

Conference not only in terms of the number of churches

and individuals involved, but also in terms of the depth of
the programs in use. Hopefully this project will be of use
to those who wish to see this happen.

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APPENDIX

From the Desk of. . .

Mary Elizabeth Moore

October 13, 1981

To Whom It May Concern:

In approximately one week you will be receiving a survey
prepared by the Rev. James F. Oliver as a part of a study
he is doing on acolytes. I hope that you will see that it
is completed and returned to him.

Although interest concerning the use of acolytes in United
Methodist Churches has been increasing in recent years,
there is still very little written about them. By completing
the survey you can help to provide some concrete information
as to the state of acolyte programs in the Pacific and South-
west Annual Conference.

Mr. Oliver will be using the information he gains from the
forthcoming survey in a project he will submit as a portion
of his work toward an In-Service D.Min. degree. I have dis-
cussed his plans for the project with him, and believe it has
the potential of making a significant contribution to this
particular area of church life.

Thank you for your attention to this.

                    Sincerely,

                    Dr. Mary Elizabeth Moore
                    Asst. Professor of Christian Education
                    SCHOOL OF THEOLOGY AT CLAREMONT

1325 North College Avenue, Claremont, California 91711

APPENDIX B

James F. Oliver

16036 Las Vecinas Drive
La Puente, California 91744

(213) 336-1927
Office

October 20, 1981

(213) 333-9933
Parsonage

Dear Colleague:

Enclosed is a survey I am sending to one individual in every United Methodist Church in the Pacific and Southwest Annual Conference. Please do whatever you can to see that it is completed and returned in the enclosed self-addressed stamped envelope. If your church does not use acolytes, there are only four questions that need to be answered.

The information that is received from the surveys will be used in a project on acolytes I am doing under the guidance of Dr. Mary Elizabeth Moore of the School of Theology at Claremont. The data from your church will be combined with the responses from other churches and will not be used separately. A summary of the project will be sent to all those who participate in the survey sometime before the next Annual Conference.

In order to allow sufficient time to evaluate the results from the surveys, I will need to have your response no later than November 9th.

Thank you for your time and consideration in this matter. I will be looking forward to receiving your reply.

Sincerely,

James F. Oliver

JFO/rwh

Enclosure

APPENDIX C

NOTE: The following survey was originally distributed
on the front and back side of an 8 1/2 x 14" sheet of paper.

CHURCH: _____

A C O L Y T E   S U R V E Y

1. What was the average number of people in worship during
1980? _____

2. In comparison to the Sunday morning worship services at
Annual Conference for the last few years, how formal is
the liturgy in your primary worship service(s)? PLEASE CHECK
_____ Less formal than Annual Conference service
_____ Approximately the same
_____ More formal than Annual Conference service

3. Approximately what percent of your church is: PLEASE CHECK

	0-10%	11-40%	41-70%	71-90%	91-100%
Caucasion	___	___	___	___	___
Black	___	___	___	___	___
Hispanic	___	___	___	___	___
Asian	___	___	___	___	___
Other:_____	___	___	___	___	___

4. Who performs the folowing duties in your church?
CHECK ALL THAT APPLY

	PASTOR	ACOLYTE	USHER	OTHER	NO ONE
Light candles before service	___	___	___	___	___
Extinguish candles at close of service	___	___	___	___	___
Carry processional banner or cross	___	___	___	___	___
Assist with Baptism	___	___	___	___	___
Assist with Offering	___	___	___	___	___
Assist with Communion	___	___	___	___	___
Service pews (i.e.: hymnals, pencils)	___	___	___	___	___
Carry Altar/Lectern Bible during processions	___	___	___	___	___
Prepare communion elements	___	___	___	___	___

	PASTOR	ACOLYTE	USHER	OTHER	NO ONE
Turn pages for organist or pianist	____	____	____	____	____
Fold worship bulletins	____	____	____	____	____
Change paraments on Altar	____	____	____	____	____

IF YOUR CHURCH DOES NOT USE ACOLYTES, PLEASE MARK THE BOX AT
THE RIGHT, PLACE THIS SURVEY IN THE RETURN ENVELOPE, AND MAIL.____
    IF ONE OF THE ABOVE DUTIES IS PERFORMED BY AN ACOLYTE,
PLEASE PROCEED TO THE FOLLOWING QUESTIONS. THANK YOU.

5. Please list the duties or functions acolytes at your church
    perform that are not listed in Question No. 4 above.

6. Does your church recognize acolytes through: CHECK ALL
    THAT APPLY
    ____ Dedication during primary worship service(s)
    ____ Dedication/Installation at a time other than
              primary service(s)
    ____ Presentation of:
                            ____ Jewelry/Medallion/Pin
                            ____ Certificate
                            ____ Other: _____

    ____ NONE OF THE ABOVE
         (There is no formal recognition of acolytes)

7. What do individuals normally wear when they are serving as
    acolytes in your church? CHECK ALL THAT APPLY
    ____ "Sunday" clothes
    ____ Robes
              PLEASE DESCRIBE: _____
    ____ Cross or other religious jewelry
              PLEASE DESCRIBE: _____
    ____ Other: _____

8. Who may serve as an acolyte in your church? PLEASE CHECK
    ____ girls/women
    ____ boys/men

9. Does your church recognize levels of acolytes according to:
    CHECK ALL THAT APPLY   HOW ARE THEY RECOGNIZED?
    ____ Age
    ____ Years of service   _____
    ____ Performance   _____
    ____ Knowledge   _____
    ____ Faithfulness/Dependability _____
    ____ NONE OF THE ABOVE   _____

10. When are acolytes primarily taught in your church?
    PLEASE CHECK ONE
    _____ *Regular meetings each week*
    _____ *Regular meetings every month*
    _____ *Individual instruction/supervision*
    _____ *Occasional meetings*
    _____ *No set pattern*

11. How are relationships nurtured with acolytes? CHECK ALL
    THAT APPLY
    _____ *Outings/Field Trips*
    _____ *Planned periods of informal fellowship as a
             part of meetings*
    _____ *Discussion (vs. lecture) during instruction periods*
    _____ *Praise and/or affirmation (for performances well done)*
    _____ *Other:* _____
    _____ *NONE OF THE ABOVE*

12. Who has the primary responsibility for:
    CHECK ALL THAT APPLY

	Senior Pastor	*Assistant Pastor*	*Parent of Acolyte*	*Acolyte Director*	*Other*
Acolyte Education					
Performance/Action	_____	_____	_____	_____	_____
Recognition of Acolytes	_____	_____	_____	_____	_____
Setting up of meetings	_____	_____	_____	_____	_____

13. Before an individual can actually serve as an acolyte, does
    he/she need to: *PLEASE CHECK*   NO YES

    Have been baptized
    Have approval by the Pastor   ____ ____
    Demonstrate proficiency in his/her actions   ____ ____
    Demonstrate an understanding about any   ____ ____
       particular information/knowledge   ____ ____
    Be in a particular grade   ____ ____
       IF YES, WHAT GRADE? _____

14. In the last three years, have your church's acolytes been
    taught about: CHECK ALL THAT APPLY

    _____ *Christian Year*   _____ *Church Architecture*
    _____ *History of Acolytes*   _____ *Sacraments*
    _____ *Basic concepts of worship* _____ *Christian symbolism*
    _____ *Hymnology*   _____ *Stewardship*

    *PLEASE LIST BELOW ANY MAJOR TOPICS/SUBJECTS THAT HAVE BEEN
    TAUGHT TO YOUR CHURCH'S ACOLYTES IN THE LAST 3 YEARS THAT
    ARE NOT CHECKED ABOVE*

15. How many current acolytes are in the folowing grades in school?

  ____ *1st - 2nd grade*   ____ *7th - 8th grade*
  ____ *3rd - 4th grade*   ____ *9th - 10th grade*
  ____ *5th - 6th grade*   ____ *11th - 12th grade*
            ____ *All others*

* * * * * * * * * * * * * *

IT WOULD BE GREATLY APPRECIATED IF YOU WOULD INCLUDE THE FOLLOWING WITH YOUR RESPONSE:

  1) *Material that is being used with acolytes at your church*
  2) *A copy of the worship bulletin used on October 18, 1981*

IF YOU WOULD BE WILLING TO BE CONTACTED PERSONALLY, PLEASE PRINT YOUR NAME AND TELEPHONE NUMBER BELOW:

  Name: _____

  Telephone: ( ) _____

    THANK YOU FOR YOUR COOPERATION!

APPENDIX D. Types and Colors of Robes

The Following Represents the Types and Colors of Robes Being Worn by Acolytes

	WHITE OFF-WHITE	YELLOW OR RUST	BLACK OR DARK	BLUE	GOLD	RED	CHANGES WITH SEASON	MAROON WINE PURPLE	GREEN	COLOR NOT GIVEN	TOTAL
BOTTOM (OR ROBE)											
Robe (general)	20	1	3	5	5	4	1	1	1	8	49
Choir type Robe	4			3		2		1		15	25
Cassock	2		7	2		4	3			7	25
Skirt	2	1	6				1	1		2	13
Alb	4		1							3	8
Bottom/Lower	2		2			1		1			6
Children/ Youth Robe	1									3	4
Franciscan							1				1
Episcopal type										1	1
TOTALS	35	2	18	11	5	12	5	4	1		
TOP											
Surplice	23						1			7	31
Top/Upper	17					2	3		1		23
Cotta	9									5	14
Robe (Short)								1		1	2
Front panel	1										1
Chausible	1										1
Tunic	1										1
Dress	1										1
Poncho style top	1										1
TOTALS	54					3	3	1	1		

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APPENDIX E.   Types of Religious Jewelry

The Following Represents the Types
of Religious Jewelry Being Worn by Acolytes

Type of cross/jewelry	CHANGES W/SEASON	GOLD	SILVER	BLACK	RED	OLIVE	N.F.D.*	TOTAL
Wood cross	1	1				1	5	8
Cross	1		1				3	5
Enameled cross							2	2
Copper							1	1
Cross design varies								0
Crucifix					1			1
Choir cross							1	1
Type of chain								
Ribbon	1				1			2
Cord				2				2
Chain							1	1
Leather thong							1	1

(* N.F.D. = No Further Description Available)

APPENDIX F.   Number of Churches With Girls/Boys as Acolytes

The Following Represents the Number of Churches That Allow
Girls and/or Boys to Serve as Acolytes

Girls/women	233 Churches	-- 95.5%
Boys/men	231 Churches	-- 95.1%

APPENDIX G. Responsible Party For:
Education, Action, Recognition, Scheduling

The Following Represents the Individuals Who Have the
Responsibilities Which Appear to the Right Below:

	Acolyte Education		Performance/ Action		Recognition of Acolytes		Setting up meetings	
	Churches	%	Churches	%	Churches	%	Churches	%
Senior Pastor	117	48.1	69	28.4	108	44.4	66	27.2
Acolyte Director	97	39.9	123	50.6	64	26.3	96	39.5
Assistant Pastor	21	8.6	17	7.0	15	6.2	17	7.0
Others (Unspecified)	24	9.9	26	10.7	16	6.6	14	5.8
Parent of Acolyte	6	2.5	8	3.3	5	2.1	1	0.4
Usher (Including Head Usher	5	2.1	4	1.6	1	0.4		
Worship Committee or Chairperson	4	1.6	1	0.4	3	1.2	1	0.4
Head Acolyte	2	0.8	1	0.4	1	0.4	1	0.4
Director of Childrens' Work/Ed. Asst.	1	0.4	1	0.4	2	0.8	1	0.4
Sunday School Teacher	1	0.4						
Youth Director	1	0.4						
Congregation			1	0.4	1	0.4		
Secretary			1	0.4				
Director of Religious Education					1	0.4		
Lay Leader					1	0.4		
Altar Guild					1	0.4		

APPENDIX H.   Time Patterns for Teaching Acolytes

Acolytes Are Primarily Taught in the Following Ways:

Individual instruction/supervision   113 Churches -- 46.5%

Occasional meetings   83 Churches -- 34.2%

No set pattern   59 Churches -- 24.3%

Regular meeting each week   17 Churches -- 7.0%

Regular meeting every month   13 Churches -- 5.3%

APPENDIX I.   Selected Architectural Resources

Bieler, Andre. Architecture in Worship: The Christian
    Place of Worship. Philadelphia: Westminster Press,
    1965.

Diggs, Dorothy C. A Working Manual for Altar Guilds.
    Wilton, CT: Morehouse-Barlow, 1977, pp. 107-118.

Eckel, Frederick L., Jr. A Concise Dictionary of
    Ecclesiastical Terms. Nashville: Abingdon Press, 1960.

Gouker, Loice, compiler. A Dictionary of Church Terms and
    Symbols. Norwalk, CT: Gibson, 1974.

King, Harold C. The Chancel and the Altar. The Arts of
    the Church Series. London: Mowbray, 1911.

Kutz, LeRoy and Marie Kutz. The Chancel: Why, What, How.
    Philadelphia: Christian Education Press, 1960,
    pp. 11-21.

Mills, Edward D. The Modern Church. New York: Praeger,
    1956.

Webber, F.R. The Small Church: How to Build and Furnish It
    With Some Account of the Improvement of Existing
    Buildings. Cleveland: Jansen, 1939.

White, James F. Protestant Worship and Church Architecture:
    Theological and Historical Considerations. New York:
    Oxford University Press, 1964.

Womack, Edwin B. "Come, Follow Me: A Study Book for
    Acolytes." Lompoc, CA: Lompoc United Methodist Church,
    1979.

APPENDIX J. Glossary of Architectural Terms[1]

AISLE
    Technically this is the division of a nave on the right
    and left sides. Basilicas frequently have aisles.
    Today "aisle" is commonly used to describe the corridor
    or space people use to reach a pew. The correct name
    for this is "pace" or "alley."

ALTAR
    A box-like table of wood or stone which may be set
    against a wall or stand by itself. A transformation
    of the earlier communion table; when relics began to
    be kept at the Altar, it became box-like.

ALTAR CROSS
    The cross used on or above the Altar.

AMBULATORY
    A passageway behind the altar that has been used for
    choir processionals.

APSE
    (From a Latin word meaning "arch") The semi-circle
    or rectangular area which is recessed into the wall
    of the Chancel, and where the Altar stands.

BAGUETTE
    Wood molding used at the top of a Dossal.

BAPTISTRY
    A tank set in a platform that is large enough to allow
    an individual to be totally immersed in it at a baptism.

BELFRY
    The tower on the church where bells are hung. When the
    tower is separate from the church building it is called
    "Campanile."

BIER
    The frame on which a coffin rests. "Bier lights" are
    tall candlesticks which are placed on the floor near
    a casket.

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[1]Definitions have been constructed by relying
heavily on the selected resources for architecture in
Appendix I.

BISHOP'S CHAIRS
    Chairs placed near the Altar in the Sanctuary. These
    are usually reserved only for clergy. A "Cathedra" is
    a chair which is reserved solely for a Bishop.

CANDELABRA
    A stand designed to hold three to seven candles. It
    is often free standing with the candles at least 4-5
    feet from the floor.

CHANCEL
    The front area of the church near the Altar. Frequently
    it is separated from the Nave by a low wooden wall
    called a Chancel Rail, and/or by steps. Sometimes it
    is separated by a "Rood Screen" which represents the
    "gates of heaven." Traditionally, the Chancel was
    located in the east end of the building.

CHAPEL
    A building or portion of one that is used for worship
    only occasionally. It may or may not have an Altar.
    A small chapel or shrine for individual devotions is
    called an "oratory."

CHOIR LOFT
    Although this term is sometimes used to refer to the
    location inside the Chancel where a choir is located,
    it is more properly used to describe the area where a
    choir is seated when it is outside the Chancel.

CHOIR STALLS
    The area where the choir sits. Stalls are normally
    deeper and higher than pews and the ends are often
    carved.

CHRISTIAN FLAG
    White flag with a red cross surrounded by a blue field
    in the upper left hand corner.

CLOISTER
    A covered corridor which connects the worship area of
    a church with other church buildings.

COMMUNION TABLE
    The table from which the Lord's Supper is served.
    Also called: "Lord's Table."

CREDENCE SHELF
    The place in the worship area where vessels used for
    Holy Communion are kept before being taken to the Altar.

CROSSING
> The center of a church floor-plan that is in the shape
> of a Latin cross is called the "crossing." The left
> and right arms of the cross are called "Transepts."

CRUCIFIX
> A cross with the figure of Christ on it.

CRUCIFORM
> The design of a church which is in the shape of a
> Latin cross (top and arms of cross are of equal length).

CRYPT
> A burial vault under the floor of a church. Also
> sometimes called: "Undercroft."

DOSSAL
> Tapestry or rich fabric hung permanently behind the
> Altar. Also called: "Dorsal."

EPISTLE SIDE
> The right side of the worship area as one faces
> the Altar.

FONT
> (From a Latin word meaning "fountain") A receptacle
> or bowl which rests in some type of pedestal. Water
> placed in the font is used for baptism.

GOSPEL SIDE
> The left side of the worship area as one faces the
> Altar.

GRADINE
> (From a Latin word meaning "step") Ashelf in back of
> the Altar where candlesticks and a cross may be set.
> Also called: "Retable."

LECTERN
> (From a Latin word meaning "to read") A raised desk
> where a Bible is placed and from where the scriptures
> are read. Also called: "Ambo."

MEMORIAL STAND
> The desk which holds a book which lists gifts which
> have been given to the church in memory of someone.

NARTHEX
> The space just inside the main entrance of the church.
> It often extends across the entire front and is
> frequently separated from the Nave by a wall.

NAVE

    (From a Latin word meaning "ship") The main seating
    area for the congregation. The ceiling of some churches
    look like the beams on the inside hull of a ship.

ORGAN

    A musical instrument capable of sustaining tones for
    as long as a key on a console is pressed.

PARCLOSE SCREEN

    A wooden wall that separates a side chapel from the Nave.

PEW

    A long wooden bench with a back. A rack is frequently
    attached to the back of a pew which may hold hymnals,
    pew cards, and/or communion cups.

PISCINA

    Basin built into a wall that drains directly into the
    ground. Unused wine from communion, and sometimes
    water from a Font is poured into the basin.

PULPIT

    (From a Latin word meaning "raised platform") The place
    from where a sermon is usually delivered. It is usually
    higher than the Nave so that the congregation can easily
    see the speaker.

REGISTER BOARD

    A board which gives information about the number in
    attendance, the amount of offering, etc. When it gives
    the number of the hymns to be sung it is called a "Hymn
    Board." These are often attached to the wall in the Nave.

REGISTER STAND

    A desk where a guest book or register is kept.

REREDOS

    A framework of wood, stone, or marble that is behind
    and above the Altar. It is not uncommon to have it
    decorated with carved figures or paintings.

ROSE WINDOW

    A round window with stone tracery in the Chancel end
    of the building.

SACRISTY

    The place or room where communion vessels and paraments
    are kept. Some churches keep vestments here when there
    is no Vestry.

SANCTUARY
>Technically this is the area immediately surrounding the Altar. Often today the whole worship area is referred to as the sanctuary.

SANCTUARY BRACKET
>A shelf on the Epistle side where offering plates are kept before being placed on the Altar after the offering is received.

SANCTUARY LAMP
>A lamp kept permanently burning in the Chancel. In Protestant Churches it often represents the presence of God or the Light of Christ. Also called: "Tabernacle Lamp," or "Eternal Light."

SEDILLA
>(From a Latin word meaning "seats") The seats used by clergy who are leading worship. Often these seats are a series of three chairs.

SHRINE
>The place where religious relics are kept.

SOUNDING BOARD
>A canopy or board above a pulpit which helps a speaker's voice to be heard by preventing the sound from rising immediately to the ceiling.

SPIRE
>A pointed steeple which is much higher than the roofline of the church. A slender spire above the Crossing in a church is called a "Fleche."

STAINED GLASS
>Colored glass arranged in a window that provides added beauty to a church.

TRACERY
>Ornate support in Gothic windows, made from stone or wood.

VESTIBULE
>The main entrance area of a church. Also called: Narthex.

VESTRY
>A room where vestments are put on and kept.

WORSHIP CENTER
>A focal point of worship in an area outside of the sanctuary. These are often found in Sunday School rooms.

APPENDIX K.   Selected Resources on Vestments

Arnett, Dessie Ash, Lenance Robinette Clark, and Betty
    Isaac Stewart. Methodist Altars. Rev. ed. Charleston,
    WV: Jarrett, 1956.

Diggs, Dorothy C. A Working Manual for Altar Guilds.
    Updated ed. Wilton, CT: Morehouse-Barlow, 1968.

Gouker, Loice, compiler. A Dictionary of Church Terms
    and Symbols. Norwalk, CT: Gibson, 1974.

Lesage, Robert. Vestments and Church Furniture, trans.
    Fergus Murphy. New York: Hawthorn Books, 1961.

1981-1982 Fall and Winter "Clothing for the Clergy"
    Catalogue. Rye, NY: Almy, 1981.

Roulin, Dom E. A. Vestments and Vesture: A Manual of
    Liturgical Art. London: Sands, 1933.

Shirk, Brydon, M. and Beverly V. Shirk. "Glossary of
    Liturgical Terms." Claremont, CA: Creative Good
    News Conference, 1980. (Mimeographed.)

Shirk, Brydon, M. and Beverly V. Shirk. Personal inter-
    view. Fullerton, CA, January 26, 1982.

APPENDIX L.   A Vestment Glossary[2]

ALB

Ankle-length, white vestment which has been used in the church since the sixth century. Traditionally, it has narrow sleeves, and is usually tied at the waist with a cincture. Penance, purity, and the servanthood are symbolized in this garment.

AMICE

A somewhat small piece of fabric (ex: 17" x 32") worn over the shoulders and under an alb. It serves somewhat like a collar, and has strings that are tied around the waist.

CASSOCK

A full-length garment with narrow sleeves and a rather full skirt. Other vestments such as cotta, surplice, stole, chausible, etc., are often worn over it. When the cassock buttons down the front, it is considered a Roman style, and when it is buttoned down the side, it is the Anglican style. Cassocks symbolize "devotion."

CHASUBLE.

Oval, poncho-styled garment with no sleeves and a hole near the center for the head. It is worn over the amice, alb, or stole by clergy at Holy Communion and high festivals. The word "chasuble" is from the Latin for "little house," and is representative of the royal robe Christ was made to wear before His crucifixion (John 19:2). It was the garment at first for the poor people--it served as a coat, sleeping bag, etc. Priests found that it covered everything they were carrying rather nicely when they traveled.

CINCTURE

Thick, often double-twisted three-to-four-foot rope with tassle or knotted ends; or four-inch-wide band of fabric that is fastened at the waist, and worn over the cassock or alb. The rope often has a tassle at the ends. The word "cincture" is Latin for "girdle." In Roman times, it was necessary to bind up the alb so that one could work freely. By the fourth century, it was worn only by workers. It became a part of the

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[2]Definitions have been constructed by relying heavily on the selected resources for vestments in Appendix K.

monk's clothing in the sixth century. Today, it symbolizes the rope used to bind Jesus as well as the need there is to prepare oneself for the work of the Lord.

CLERICAL COLLAR
A plastic or rigid linen collar with a rabat, or clerical shirt. Only ordained clergy wear clerical collars.

COPE
A long, flowing cloak which is fastened near the neck with a clasp called a morse. This cape-like garment is worn over an alb or surplice.

COTTA
A white, hip-length vestment worn over the cassock. It has large sleeves, and yoke. The term is from the Latin, meaning "coat." The symbolism of the cotta is purity.

DALMATIC
A tunic-like overgarment worn by assistants at Holy Communion. It extends to about the knee, has wide but short sleeves, and is often decorated with embroidery. Its shape has remained basically un-changed since Roman times. Two purple stripes woven in a Dalmatic are called Clavi.

DEACON'S STOLE
Designed by C. M. Almy for the permanent Deacon, this stole is wrapped diagonally across the chest and back of the wearer, and extends from the right shoulder to near the floor in both the front and back.

---EUCHARISTIC VESTMENTS
Special garments worn at Holy Communion.

GENEVA GOWN
A black academic robe worn by clergy, that does not close in the front.

HOOD
A shield-shape material worn over the head and down the back or embroidered at the back of a cape. It usually denotes a level of academic achievement, or the attainment of a college degree.

PALLIUM
A long, narrow strip of fabric similar to a stole--
except that a pallium usually has a yoke and a single
tail in the front and back. Occasionally, the pallium
will not have a yoke fashioned in the material, but
will be wrapped.

PENNANT STOLE
Fabric worn over a choir-type robe that is designed
so that it forms a wide, flat collar in the front and
comes to a point at about the middle of the back. Also
called: V-front stole.

PULPIT GOWN
A full-length, closed-front robe with bell-shaped
sleeves that is worn by clergy. Traditionally, it
is made from a black fabric, but is now also available
in other liturgical colors. Velvet-panel facings run
the length of the robe in the front at times.
Originally, these robes were worn by Protestants, with
the hope that the focus would be on what was spoken,
rather than on the person wearing it.

RABAT
A vest-like garment clergy wear to cover the chest.
It is worn with a clerical collar.

ROCHET
White linen or lace overgarment similar to a surplice,
but with tight sleeves. In the Episcopal tradition,
it is often worn under a cope.

SCAPULAR
Straight, broad panel of cloth worn over the neck and
hanging over the front and back in equal distance.
Its length is usually half way between the knees and
the ankle.

STOLE
Long, narrow band of fabric worn over the shoulders of
clergy. The color often corresponds to the Christian
year. Many stoles have Christian symbols on them. By
wearing a stole, clergy symbolize the fact that they
have heard Jesus' words: "Take my yoke upon you"
(Matt. 11:29f). Just as a yoke over the heads of oxen
guide them, so the Yoke of Christ guides the lives of
those who accept it. The stole also symbolizes the
wearer's desire to be like the Good Shepherd. The cloth
draped over both shoulders is a visual extension of
Jesus carrying a lamb with its legs on both of His
shoulders. See also: PENNANT STOLE and DEACON'S STOLE.

SURPLICE
A full, free-flowing white garment worn over the cassock and extending to at least the knees.

TIPPET
A long, black scarf, generally wider than a stole.

VESTMENT
Garments worn by individuals leading worship.

VESTRY
The area or room where vestments are put on and kept.

APPENDIX M.   Selected Resources on Candles

Diggs, Dorothy C.   A Working Manual for Altar Guilds.
    Updated ed.   Wilton, CT: Morehouse-Barlow, 1968.
    pp. 80-82.

Eckel, Frederick L., Jr.   A Concise Dictionary of
    Ecclesiastical Terms.   Nashville: Abingdon Press,
    1960.

Grosenick, Conrad.   You Are an Acolyte: A Manual for
    Acolytes.   Minneapolis: Augsburg, 1977.

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    Symbols, ed. Carl F. Weidmann.   Norwalk, CT: Gibson,
    1974.

Miller, Norman D.   "Training the Acolyte."   Seattle, WA:
    University Temple (United Methodist Church), 1970.
    (Mimeographed.)

Spurgeon, C. H.   Sermons in Candles: Two Lectures Upon
    the Illustrations Which May Be Found in Common Candles.
    New York: American Tract Society, 1891.

APPENDIX N.   Unpublished Acolyte Ceremonies and Services

Acolyte Recognition
    Used on June 22, 1980, at Claremont United
    Methodist Church in Claremont, CA
The Commissioning of Acolytes
    Used on Nov. 29, 1981, at St. Matthews
    United Methodist Church in Hacienda Heights,
    CA--written by Ralph B. Johnson
Order for the Recognition of Acolytes
    Used by St. Paul's United Methodist Church
    in San Bernardino, CA
A Service of Installation for Acolytes
    Used on May 2, 1976, at Calvary United Methodist
    Church in Phoenix, Arizona
Order for Installation of Acolytes
    Used at University Temple (United Methodist)
    in Seattle, Washington, in the early 1940's
    --apparently written by Norman D. Miller
The Order of Dedication and Installation for Acolytes
    Used by First United Methodist Church in
    Upland, CA
Service of Consecration for Acolytes and Their Parents
    Used by Faith United Methodist Church in
    Phoenix, Arizona
Installation Service for Acolytes and Parents From
    "How to Develop an Acolyte Program in Your Church,"
    by Claude A. Ward
Office for the Admission of an Acolyte
    Created by the Rev. Henry Smart; and printed in a
    book compiled by him: The Altar: Its Ornaments
    and Its Care (New York: Morehouse-Gorham, 1925)